UNITED CHURCH HERALD

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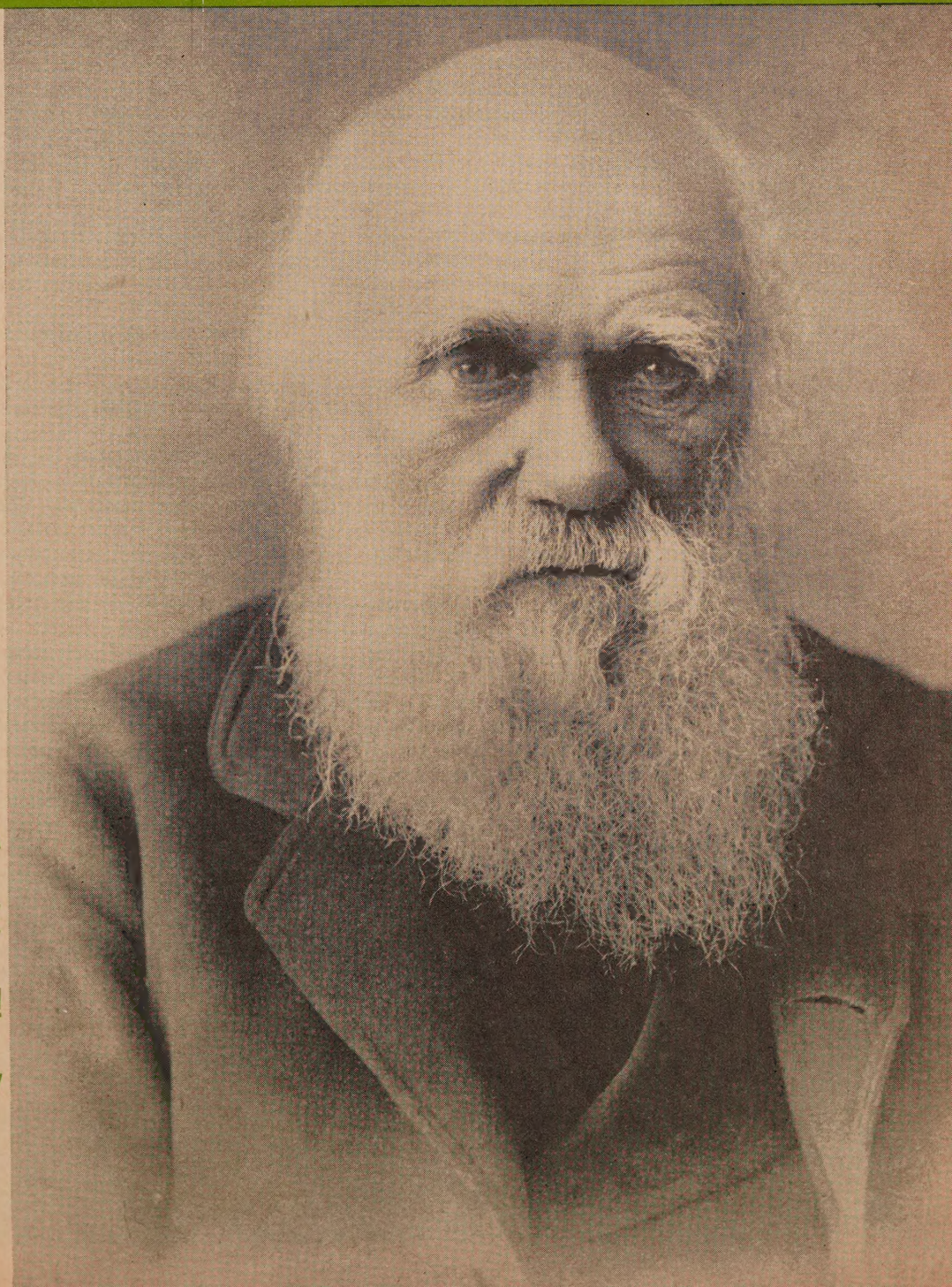

AN IDEA WHOSE TIME HAD COME!

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FROM THE CO-PRESIDENTS' VIEWPOINT

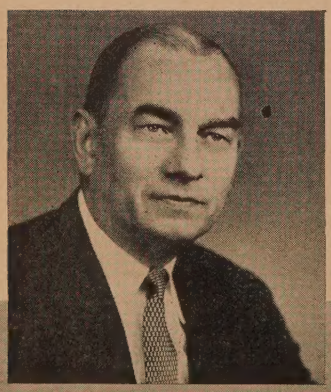
SOMEONE was kind enough to send me a clipping from the Allentown, Pa., *Morning Call* reporting the presentation by the Palmerton, Pa., Exchange Club of its twelfth annual Golden Deeds Award to the Rev. William T. Longsdorf, pastor of Palmerton's First United Church of Christ (Evangelical and Reformed).

(Since this article was written the Rev. Mr. Longsdorf has been elected to the full-time presidency of East Pennsylvania Synod, which of course brings his Palmerton pastorate to an end.)

This co-president of the United Church will be forgiven his special interest in that news item, since he recalls Mr. Longsdorf's college days when the decision was made to enter the ministry, and he has followed Mr. Longsdorf's life and work with more than ordinary interest from that time on.

First Church, Palmerton, is the only pastorate Mr. Longsdorf has held, having gone there in 1944 immediately upon graduation from seminary and ordination. His story is cited here as a reminder and illustration of the way in which a parish minister can "live" himself into the affection and confidence of a community.

During his fifteen-year pastorate the congregation erected a very substantial Christian education building and in other tangible ways has given evidence of growth. But the meaning of this one pastorate in "the things of the spirit" seems to me to be reflected in the formal citation presented to Mr. Longsdorf in connection with the Golden Deeds Award. That citation read in part: "Among the residents of our community he is a relatively new citizen, but his years have been crowded with endeavors for the welfare of all. To know him is to respect him for his sincerity and integrity. He has not been afraid to accept responsibility and is devoted to his chosen field of labor. He has been a leader but is always willing to be the servant and the follower.



"Included in his many works are the following:

"He has been a member of the area Department of Public Assistance for many years.

"He has been associated with many civic projects in various capacities.

"He has acted as arbitrator in local disputes.

"He has guided youth in the path of truth and honesty . . .

"He has led parishioners through many years of spiritual rebirth and advancement.

"He has been the confidant of many in want and need.

"His deeds, though not as spectacular or phenomenal as the flaming trail of a comet, have been as a light and steady as a nearby star, traveling a sure and relentless path as decreed by the Almighty."

As I know Mr. Longsdorf he would be the first to disclaim any deserving of such a tribute as this, downright uncomfortable during the more effusive phrases with which it was expressed; but, service clubs and civic organizations being what they are, their choices for such recognition surely reflect sentiments widely held by many people in the community.

I am sure there are many other pastorates in both constituencies of the United Church that have evoked similar grateful response and tribute from the wider community in which each such pastor has served. Many factors combine to bring a pastor to the point where a community thus expresses its appreciation of him.

Among those factors, however, I am confident that one is the pastor's demonstration of that nice balance between the role of the prophet where he must say the unpopular thing because he knows it to be true, and the role of the priest in which, like the Master, he has had to "love the unloved and the morally unlovely" and be patient with the frailties of men, which so often try one's patience most severely.

Dr. Wagner is president of the Evangelical and Reformed Church and co-president of the United Church of Christ.

James E. Wagner

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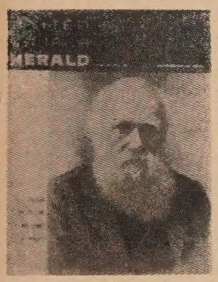

COVER STORY: Many important books and other writings were published by distinguished authors in the year 1859 — one hundred years ago.

There was, for example, *A Tale of Two Cities* by Charles Dickens. John Stuart Mill's *Essay On Liberty* appeared in 1859. Lord Tennyson's *Idylls of the King* was received enthusiastically. Thackeray, Eliot, Ruskin and other eminent writers had books published in 1859.

But the most significant volume of that year was *Origin of Species* by the redoubtable Charles Darwin, to whom we do honor on our cover. Photo by Culver Service, New York City. Turn to page 7 for a comment on this 100th anniversary.

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What is the primar

ROBERT M. HUTCHINS

CHURCH-RELATED COLLEGES have on the whole been resistant to pressure. They have been able to dedicate themselves with less reserve than many other institutions to the object of higher education—the development of intellectual power. They may be regarded as the true preservers, if not the only begetters, of sound education—the education that consists of and that leads to thinking.

Thinking Unpopular

But this activity, thinking, is not very popular—sometimes it seems next to impossible—in the United States.

One trouble with thinking is that it leads to criticism. As Prof. Yves Simon of the University of Chicago has put it: "I do not know, I cannot imagine, any group that does not include among its current ideas an enormous dose of lies. That being the case, the alternative is inevitable: either one must like falsehood, or one must dislike the familiar setting of daily life." A person who thinks is one who dislikes falsehood. And since it is impossible to dislike it and never say anything about it, it is impossible to think and never say anything controversial.

William Berkeley, Governor of Virginia in the seventeenth century, said: "Thank God there are no free schools or printing . . . for learning has brought disobedience and heresy . . . into the world, and printing has divulged them. . . . God keep us from both."

Thinking proceeds in the effort to raise and answer questions. The Socratic dialogue is the model of civilized society. Certain technical and economic changes have placed the present generation at a disadvantage. The forum and the general store, which used to be the centers of discussion in this country, are being driven out of business by television and the supermarket. There can't be much conversation when you are watching that little screen or pushing your cart down those unending corridors of cans.

Far more serious are the fashions of silence with which we are afflicted. As recently as 1920 the Vice President of the United States called attention to the radical tendencies in women's colleges by pointing out that the Radcliffe girls had held a public debate in which they had taken the affirmative side of the question, Resolved: that recognition of the labor unions is in the public interest. Only the other day the commandants of the Military and Naval academies thought it dangerous to have their young gentlemen on either side of the question of Red China's admission to the U.N.

The reason we have to think is that drastic transformations have taken place almost without our knowing it and usually without our admitting it.

First, while retaining individualistic liberal ideals, we have acquired a bureaucratic culture to which these ideals appear inapplicable. Institutions, corporations, labor unions, political parties and universities are now bureaucratic. The centers of power are remote and inaccessible. The basis of decisions is mysterious and incomprehensible. All over the country, in every kind of organization, the cry goes up: "What can I do?" —and there is no answer.

Next, while retaining an economic theory of the mindless mechanism of the market and a political theory of the night-watchman state, we have become an advanced industrial society in which neither theory will work. This phenomenon is not confined to the United States; it is everywhere in the West.

False Orthodoxy

For example, on February 27 the London *Times Literary Supplement* had this to say editorially about the British political system: "It is part of the essence of the system, and is likely to remain so, that it is conducted behind the façade of an orthodoxy universally recognized to be false."

Next, while retaining the idea that all technological development is necessarily good and in any event not subject to control, we have a society in which uncontrolled technological development may lead to our being blown up, poisoned, suffocated or trampled to death at any moment.

Then, too, while retaining the idea that the individual is politically active, economically independent and personally creative, we have developed a society in which the individual is a consumer, job-holder, object of propaganda and statistical unit. He no longer acts; he behaves.

Next, while retaining the idea that the object of the economic system is to produce and distribute products that people need, we regard the economic

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Dr. Hutchins is president of the Fund for the Republic Inc. The article is an abridgment of Dr. Hutchins' address at the San Francisco CC Christian Higher Education Fund dinner. Photo by courtesy of Illinois College, Jacksonville, Ill., a member of the CC College Council.

urpose of higher education?

system as an end in itself. At all costs the industrial plant of the United States must be kept going. The program is one of planned obsolescence. What are laughingly called "durable" goods are worn out or out of date by the time they are paid for. In the last recession as in the great depression the best advice the Government could give us was to buy a car. Whether or not we needed one, it was our duty to the economic system to buy one.

Independent Thought

Finally, while retaining the idea that education is the development of intellectual power and universities are centers of independent thought, we have built an educational system suitable to the production of consumers, job-holders, objects of propaganda and statistical units, who will keep the industrial machine going.

As a random sample I offer you the following announcement from the current catalogue of a college in California: "For freshmen and sophomores, *Hope Chest* 61-A and 61-B: three units each. The courses are planned to prepare students in the special homemaking field. The college has on its campus a modern practice home. Sophomore girls can experience various phases of home living and learning. Included in the course is instruction about buying silverware, appliances, linens and so forth."

This is not education. It is certainly not the kind of education that will get the educated person ready for anything. It is at best induction into the folkways of the tribe. Since we have had little opportunity to reflect and less to discover the methods by which hordes of students could be absorbed into an educational program, we have reconciled ourselves to any program they wanted or that anybody else wanted them to have and that they and the community were willing to accept. But the trouble is that such programs may be positively harmful.

Consider what our problems are. They are how to make democracy work, how to survive in the nuclear age and what to do with ourselves if we do survive.

The first of these questions—how to make democracy work—involves much more than the establishment of civil rights in the South, which is the most pressing domestic issue of the present day. It is basically the question of how we get the information and intelligence to cope with the totally new economic, social and political situation in which we find ourselves. When it appears likely that $175,000,000 was spent in the last national election, when fewer and fewer voices can be heard through the media of mass communications, when those media are chiefly devoted to mass entertainment, and when the educational system is dedicated largely to adjusting the young to the group, we see that discussion has been replaced by private and public propaganda and that the kind of education we are offering is unlikely to provide a defense against it.

Nuclear Age

Nor can we suppose that without thought we can survive in the nuclear age. Since we know that the simultaneous explosion of a finite number of bombs can make the world uninhabitable, we must recognize that in two hundred years we have moved from polite wars for limited aims fought without disturbing most of the population to the point where we can all go up in one big "megabang." To suppose that we can avoid this fate by preparing to make the bang bigger or by talking about the reduction of one or two kinds of forces in one or two kinds of places is as absurd as it was to imagine that the last wars could be avoided by an armament race or by endless conferences about whether the armor plate permitted on battleships should be reduced by one-quarter or one-eighth of an inch.

And what shall we do with ourselves if we do survive? We have almost reached the 35-hour week, and as automation and atomic energy are brought into industrial use the proportion of our time that we shall have to devote to earning a living will decline still further.

There are two ways to get through life that the educated person cannot permit himself. They are (1) to fill the time with aimless and hence thoughtless activity or (2) to sink into a vegetable torpor. The reason why these pastimes fail is that neither one is human. Every human being sooner or later has to feel that there is some meaning to his life. He must have a purpose. He must consciously direct his life toward it. It must be a purpose that can be rationally defended for, since we are rational animals, we cannot long be satisfied with irrational courses of action.

Reasonable Beings

St. Augustine said: "A nation is an association of reasonable beings united in a peaceful sharing of the things they cherish. To determine the quality of a nation you must consider what those things are." We can be contented with nothing less for this nation than that it should cherish the best things there are. It seems altogether likely that these are art and education, freedom and justice, courage and compassion—the things the ancients summed up under the three heads of truth, beauty and goodness. And what are these but the fullest developments of man's highest powers in their individual and social aspects?

Through such development the educated person and a truly educational institution become centers of illumination. When we despair of the power of such centers in a mechanized, polarized world overshadowed by the threat of impending doom and ask ourselves what any individual, however enlightened, or any college, however dedicated, can do, let us remember that there have been dark days in the past.

There was a famous one in New England in 1780 when because of an eclipse the sun scarcely appeared at all. Thousands of people took it for the end of the world. Among them were many in the Connecticut Assembly, in which Colonel Abraham Davenport was sitting. It was proposed that the assembly adjourn. Then Colonel Davenport spoke up: "The Day of Judgment is either approaching or it is not. If it is not, there is no cause for adjournment. If it is, I choose to be found doing my duty. I wish therefore that candles be brought."

Veterans Day calls churches to study peace

WILLIAM L. BRADLEY

WE REMEMBER in this season of the year all those who have laid down their lives in the service of our country. Gone are many of those comrades whose sacrifice secured in part the world in which we dwell today. Gone too are their dreams of a world made safe for democracy, and gone, we hope, are some of the illusions.

Demonic Forces

But not yet gone are some of the lessons we learned. We know better now what we ought to have known then—that the power of evil lies within the heart of every man and that each generation must come to terms anew with the demonic forces in society. We know that the cost of peace is very high—higher perhaps than any of us is really willing to pay. We know that Christians do not have a corner on the market when it comes to solutions to international problems. Most importantly, we know that even though we cannot have final answers to international problems we have to make decisions that may be of terrible consequence to all mankind, and that we shall be accountable to history for the decisions that we make.

Thus in our churches we are perhaps now ready to settle for a little less, and at the same time ready to do a great deal more than we have done in the past. Possibly today there are many in our churches who are anxious to deal with international issues on a long-term, serious basis, attempting to learn from the experts, trying to make the Christian gospel relevant in our study of foreign affairs.

We are ill prepared for this kind of thinking in our churches. The pattern of church activities is usually such as to discourage consecutive efforts at any depth. Few of our members feel that they know enough about foreign policy to speak wisely on the subject—and this is understandable, but there are not so many more who really know very much about the Christian faith that we seek to focus on these problems.

Now we are being given the opportunity to do something about this unfortunate situation. We can study theology and foreign policy together, and with the guidance of those who have worked seriously on these problems we can at least begin the process of educating ourselves to the level where we can speak and act responsibly in our world.

In 1957 the International Relations Committee of the National Council of Churches was charged with the responsibility of preparing for a World Order Study Conference. This was held at Cleveland in November 1958, and from that meeting have come papers and reports that are now available to all who wish to use them. This year the member denominations of the National Council of Churches are cooperating in a nation-wide program for peace, whereby churches and individuals may engage in a serious study of the problems facing us today. The United Church of Christ is cooperating in this program. Last summer the Council for Christian Social Action of the United Church held four institutes in various parts of the country, and approximately 300 people were given the opportunity to study theology and foreign affairs in four intensive days of lecture and discussion. State and area councils of churches are now engaged in training programs, and from January to June each local church will be encouraged to make this subject a part of its program.

It will be easy for church groups to fulfill this obligation in a routine manner: a speech or a panel, followed by sandwiches and coffee. But there are some who will not be satisfied with this, and it is for them that some very excellent study materials have been prepared. First there is the report of the World Order Study Conference, entitled *Christian Responsibility on a Changing Planet.* One who reads this inexpensive pamphlet will be able to see how it was that the conference felt impelled to call for a re-evaluation of American policy toward China. In addition to the report there is a *Study Guide* based on the report. Finally, there are the *Background Papers*—twelve in all. These papers are probably the most valuable components of the study material. All three publications may be obtained from the Council for Christian Social Action, 289 Park Avenue South, New York 10, N. Y.

Theological Approach

How may these materials be used? In most instances they will serve as the basis for one meeting in the church. They will be most significant, however, if they are used over a long period of time by small groups bent on serious study of our complex world. Even then they can serve only as an introduction to the more substantial writings of experts in the field of foreign affairs.

One should keep in mind the fact that when the church deals with social problems it does so as the church. A theological approach would seem to be the only appropriate one in such a case. Otherwise there is nothing in the church group's efforts that might not be done as well or better by an organization outside the church.

We honor those whose blood was shed for us. They are gone from us now and so is the world they loved. But this is a fate that befalls each man, whether in war or in peace. Until Christ's death and resurrection there was no meaning to such death as we must face. But now we have the promise that in him all shall live again: all shall know the peace that none can have on earth. When we study the problems of peace in our churches we should realize that the peace of God can never be equated with the peace we seek so desperately to achieve on earth.

Dr. Bradley is professor of philosophy of religion at Hartford Seminary Foundation, Hartford, Conn. Photo of medal designed by Adolph Block is reproduced by courtesy of National Sculpture Society, New York City.

An Idea Whose Time Had Come!

NOTHING is so powerful," wrote Victor Hugo, "as an idea whose time has come." How right he was! Over and over again a seminal idea has brought mankind to a decisive turning point in human thought.

The sixteenth century was characterized by an accelerated interest in astronomy and mathematics. Out of this concern with nature and science emerged a revolutionary idea, set forth in a treatise published in 1543 by Nicolaus Copernicus, a canon of the Frauenburg cathedral in East Prussia.

At once men found themselves living in a strange new universe. With Copernicus' discovery that our sun, with the earth and other lesser planets revolving around it, is the center of a minute solar system in an endless cosmic ocean the bandbox world of Ptolemy and medievalism crumbled.

One hundred years ago this month of November, the puissant idea of evolution—a doctrine that had been gaining acceptance by the best minds of the era—was spelled out for the Victorian world in Charles Darwin's epoch-making study, *Origin of Species.*

Twenty-eight years earlier, young Darwin, whose father had hoped he would enter the ministry, had sailed as a naturalist for a circumnavigation of the world on the Royal Navy's cartographic ship Beagle. After five years he returned, his head full of ideas and his notebooks crammed with observations. In 1859 on the basis of his own meticulous marshaling of evidence and the accumulated data and opinions of Buffon (1749), Lessing (1780), Herder (1784), Lamarck (1801), Wallace (1858) and others, Darwin arrived at the firm conclusion that "the existing forms of life are the descendants by true generation of fore-existing forms."

Here indeed was an idea whose time had come! Evolution had been discussed long before Darwin. But here for the first time was an explanation of the factors at work in the evolutionary process. *Origin of Species* was published on November 24, 1859, and immediately became a best seller. Many modifications of "Darwinism" have been made through the years but from that day to this, Charles Darwin's ruling idea has stood the test of time. The doctrine that the world is process rather than structure has "rewritten science and supplied the mold in which the Western mind has been recast." Change, development, growth, process are words that became part of the everyday vocabulary. There was, to be sure, a vehement and most indignant protest on the part of many Victorians, as efforts were made to rethink Christian doctrine in terms of the intellectual revolution produced by the doctrine of evolution. Bishop Wilberforce of Oxford, determined to "smash Darwin," addressed himself to Thomas Huxley—one of Darwin's keenest protagonists—and "begged to know was it through his grandfather or his grandmother that he claimed descent from a monkey." The question was unworthy of the bishop.

Victorian life was being lived, as Matthew Arnold observed, "between two worlds, one dead, the other powerless to be born." But despite the confusion and devastating disillusionment created by Darwinism, "never has British Protestantism displayed such vitality (as in the nineteenth century) or made such a widespread impression on the human race," writes Kenneth Scott Latourette in *Christianity in a Revolutionary Age,* published October 14. The travail of the human spirit, say the historians, is never altogether in vain.

Here in the United States brilliant and speculative minds—Lyman Abbott, Washington Gladden, George A. Gordon and others—were at work on the reconciliation of evolution with religion. This co-editor recalls vividly evenings spent during seminary years in the home of the illustrious Lyman Abbott, author of *An Evolutionist's Theology,* listening in on learned discussions of the new way of thinking about man, the universe and the mighty acts of God.

Evolution came to be looked upon as the record of God's adventure in creation—a creation not yet completed. How infinitely more mysterious and amazing was this world than Bishop Ussher's flat and cozy earth, created as was then believed in 4004 B.C. God was seen to be fulfilling himself through the changing processes of life. And this accommodation of liberal Christianity to the ruling scientific idea of the century supplied the frame of reference for the so-called "social gospel." (Much of the superficial optimism and arid theological thinking of the past half century came, we must confess, from a too cursory reading and consequent misunderstanding of Darwin.)

Today—one hundred years after the publication of *Origin of Species*—our focus of attention has shifted from the field of biology to astro-physics and outer space. Standing on "top" of our minuscular globe, scientists are casting "nets" into the star-sprinkled reaches of the ionosphere to catch protonic streams and analyze them for their hidden secrets, while others are studying earth's wrinkled crust, its deep seas, its envelope of space for new insights into these processes in which we live. Today we are again required to rethink our faith, in the light of the 1959 discoveries, that we may meet—with a first-hand experience of the God of creation—the fresh challenges of the new age dawning before our very eyes. avm

AN EDITORIAL

YOUNG AFRICANS SEEK CHRISTIAN SOLUTIONS TO RAPID SOCIAL CHANGE

AFRICA has always been a challenge to the church. Its early missionaries challenged the viewpoint of the world of their day—the belief that the African was fit only to be enslaved or, when the day of slavery passed, that he was nevertheless an inferior being, a member of a child race, incapable of rising to the heights as other men.

The world said that he would never be able to govern himself, to benefit from anything but the simplest education or training. The missionaries (most although not all of them) saw him as a full child of God, the equal of God's other children. Beneath his tattoo marks and his leopard-skin dress he had, they believed, the same potentialities as other men for learning and understanding God's grace, and the same ability to grow in that grace.

Working against the great mass of world opinion and the equally great weight of agelong deadening superstition, the missionaries convinced first a few, then many, then tens of thousands that there is a greater power in the world than that of the witch doctor and that, unlike the witch doctor's, this power is a loving one with concern for all of mankind. Slowly but surely African society began to be reborn.

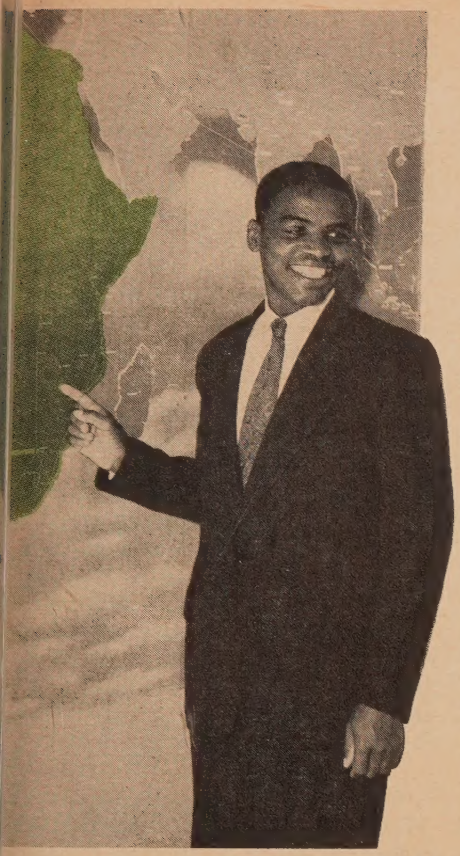
How right the early missionaries were in their estimate of the potentialities of the African is witnessed by men like Christian G. Baeta and Z. K. Mathews, both of whom have been associated with United Church of Christ missions and have served as visiting professors at Union Theological Seminary in New York City. There are others: the Rev. Felix Buatsi, the Rev. Gilbert Ansre, Mr. and Mrs. Ndabaningi Sithole, Mr. and Mrs. Bope Mlambo, the Rev. José Chipenda and Chief Albert J. Luthuli, all of whom have been missionaries from Africa to our two communions in the United States. As yet these men and women are ahead of the majority of their fellow Africans, but a race that has produced them and many hundreds more like them, even in its early stages of development, surely has the potentialities of any other race, as anthropologists affirm.

A missionary from Ghana (left) aids Liberian school principal.

Many more African nurses are needed to meet new health problems caused by industrial dislocation of millions of people.

By providing education for Africans—for many decades the only education available to them—the missions of the church have contributed in a very real way to the development and training of the present leaders of Africa who are rapidly taking over leadership of their countries from the former colonial powers.

The early challenge to the church



JOHN A. REULING

Among the African missionaries to U.S. have been the Rev. Ndabaningi Sithole who received training at a CC seminary.

has been met—it has been proven beyond the shadow of a doubt that the African can be what other men are and do what other men do, that he can go well beyond that and make significant contributions of his own to the welfare and advancement of the whole human race.

But this early challenge has been replaced with another of much greater magnitude, one of importance to the whole world as well as to Africa. This is the challenge to prove that the Christian faith has adequate answers to the present problems of the Africans—economic, political and spiritual problems.

The church can be grateful that it had a part in the early intellectual and spiritual nurture of so many present-day African leaders, and that a considerable number of them continue to serve as distinguished Christian political leaders. But the church must be humble and even ashamed that so many have left it, feeling that they have "outgrown" Christianity. They have not outgrown Christianity, but in all too many cases they have outgrown the church.

Established and conducted by the missionaries for the indigenous Africans, the church was quite properly operated for generations on the broad base of primitive African life, with its closely knit tribal society and its minimal needs. This church was well and truly founded, and to this day continues to be one of the strongest forces for good in the total African society.

But the church was not prepared for rapid urbanization and the development of slums. It was not prepared for the political upheavals that are taking place all over Africa. And, even though it was the founder and for generations the sole purveyor of African education, it was not prepared for the sudden and urgent demand of the Africans for secondary education, technical training and professional training at the university level, even though it had pioneered in all of these areas.

It is small wonder that today the hundreds of African university graduates, holding degrees from some of the best American and European universities, and thousands of secondary-school graduates doubt that a church geared to the spiritual and emotional needs of their illiterate or semiliterate parents has anything to offer them. The churches that had struggled for generations to train ministers to serve a rural, relatively simple people suddenly found themselves confronted with countless young "intellectuals."

The church was not alone in its unpreparedness. Business did not realize the economic potentialities of the continent. Governments did not realize that it would rapidly increase in political and military importance. None of these agencies is to be blamed for its lack of foresight. Who would have dreamed twenty-five years ago of the rapid changes taking place in Africa?

But business and government have done something about it—and fast! A few years ago in the U.S. State Department only one man held the African desk, a subdivision of another great area of the world. Today an Assistant Secretary of State and a staff of about seventy able, devoted men form a department of their own, with new U.S. consulates and embassies being built and staffed all over Africa.

Business is sending hundreds of its top-level men to Africa to search out natural resources, develop markets, build factories and invest capital. The Russians are awake to the potentialities of the continent and have people busy learning the languages of Africa. They translate Russian literature into these languages, make financial aid available, and create political contacts wherever possible, inviting Africans to their country for conventions and study.

Only the church has been laggard in meeting the new challenge! The strong, well-grounded African church early realized that the problem was beyond it, that it did not yet have the men, the resources or the experience to meet the new challenges that suddenly had developed. And realizing this, African churchmen sent out pleas for guidance to their older and more experienced brothers in the faith.

They asked for Christian agriculturalists to help the African, who is still essentially land-minded, to find ways of making a decent living on the soil. They begged for men and women trained in

(Continued on page 27)

Africa is one of the two interdenominational themes being studied in our churches during 1959-1960. Dr. Reuling's article is the second of a series the *Herald* will feature on the revolutionary changes taking place in Africa, and on what our missionary personnel and agencies are doing to help meet Africa's urgent needs.

Dr. Reuling is secretary for Africa for the American Board of Commissioners for Foreign Missions. Photos by Eastern Publishers Service, Leon V. Kofod and Christian Science Publishing Society.

Joint Committee on Devotional Guides puts finishing touches on new publications.

New Devotional Guides to be Published in 1960

REGULAR, daily, though not necessarily lengthy, devotional periods have always been a recommended part of the Christian life at its highest and best as exemplified by the saints throughout the ages.

Creative Insights

Such a quiet period—preferably at the beginning of the day—gives the worshiper an opportunity to look at all the aspects of his life in the light of biblical faith. This is essential, for although all worship worthy of the name centers in God, it must inevitably lead to the service of man.

The creative insights that come in these periods of personal or family worship cannot help but affect the thoughts, actions and reactions of the worshiper throughout the day.

It is because of these and other convictions about worship that Congregational Christian churches through the years published *Daily Devotions* and the Evangelical and Reformed Church has provided *Daily Talks with God.* It is because of these convictions, also, that the two fellowships, beginning in January 1960, are jointly publishing a worthy successor to these two publications to be called *Daily Devotional Guide.*

The new *Guide* will appear bimonthly and will be prepared by outstanding leaders and writers within the Congregational Christian and Evangelical and Reformed fellowships. Writers for the January-February 1960 issue include the Rev. Dr. James E. Wagner and the Rev. Dr. Fred Hoskins, co-presidents of the United Church of Christ; Mrs. David D. Baker, editor of *The Church Woman;* Dr. Vere V. Loper, former moderator of the Congregational Christian General Council, and others.

The editors of *Daily Devotional Guide*—the Rev. Dr. Roy L. Minich and the Rev. Dr. Theophil W. Menzel—have said they will endeavor to produce the finest possible devotional booklet for the members of our churches and those who have seen the first issue testify that their promise is being kept.

Companion Piece

There is another conviction about worship that both fellowships have held for a long time but that they had not previously been able to act upon. This concerns regular periods of daily devotion for Christians of all ages. Now there is to be a companion piece to *Daily Devotional Guide* entitled *Family Devotions,* a devotional guide for families with school-age children.

Family Devotions will be published bimonthly beginning in January 1960 and its writers are of equally high caliber. In addition, all of them are parents of school-age children, which enables them to test the material in their own homes. In fact, in many instances all the members of the family have not only tested the materials but have shared in writing them as well.

The editor of *Family Devotions* is Mrs. Charles W. Schwantes, a writer of distinction and author of *Setting the Scene for Family Worship.* She is also co-author with her husband, the Rev. Charles W. Schwantes, college pastor at Heidelberg College, of the 1959 *Adult Program Book* used by the lay organizations and adult departments of the Congregational Christian and Evangelical and Reformed churches.

A question has been raised about the relation of *Family Devotions* to the curriculum publications, the Family Resource Books. *Family Devotions* is not in any sense a competitor. Rather, it is a devotional guide for families who are looking for brief day-by-day devotional helps in contrast to those families who may wish to work out their own devotions using stories, poems and other materials contained in the Family Resource Books.

Joint Committee

Both *Daily Devotional Guide* and *Family Devotions* are published by Eden Publishing House and Pilgrim Press for the Commission on Evangelism of the Evangelical and Reformed Church and the Department of Evangelism of the Congregational Christian churches, under the guidance of the Joint Committee on Devotional Guides. This group includes Mrs. Howard Stone Anderson, Scarsdale, N. Y.; Mrs. Guy A. Benchoff, Woodstock, Va.; Charles A. Butts, Boston; William R. Pelster, St. Louis; the Rev. Alfred H. Rapp, Flushing, N. Y.; the Rev. Dr. Fred C. Schweinfurth, Cleveland; and the author. Ruth Sprague, Boston, is a consultant on *Family Devotions.*

In keeping with the Joint Committee's desire to make these publications easily available as well as useful to as many people as possible within the churches, they are being reasonably priced as follows: single copies, 15 cents each; ten or more copies to one address, 10 cents each; yearly subscriptions (six issues), 90 cents; ten or more yearly subscriptions to one address, 60 cents per year. Both may be ordered from Pilgrim Press, 14 Beacon Street, Boston 8, Mass., or from Eden Publishing House, 1724 Chouteau Avenue, St. Louis 3, Mo.

WILLIAM E. WIMER

Mr. Wimer, director of adult work and family life for the E and R Board of Christian Education and Publication, is chairman of the Joint Committee on Devotional Guides. Photo by Miller-Ertler Studios, Cleveland.

Mr. Marcus is secretary for racial and cultural relations of Council for Christian Social Action.

HUBER F. KLEMME

CCSA Secretary Goes to Ghana for Year

THE Rev. Chester L. Marcus of Cleveland, Ohio, secretary for racial and cultural relations for the Evangelical and Reformed Church, will spend the year 1960 in Ghana at the invitation of the Evangelical Presbyterian Church of that country.

Special Ministry

Arrangements for this mission have been made by the E and R Board of International Missions, with the cooperation of the Board of National Missions and the Council for Christian Social Action.

During his year abroad, Mr. Marcus will teach in the theological seminary of the Evangelical Presbyterian Church in Peki-Blengo, conduct conferences with pastors and lay people at various centers in Ghana and render such other special ministries as the churches and other groups may request. In addition to strengthening the ties of fellowship between the United Church of Christ and the vigorous Christian community in this new nation, he will interpret to Christians in Africa the life of the church in America, particularly the concern for evangelism, Christian education and Christian social action. In so doing, it is hoped that he will help the churches of Ghana to discover increasingly effective ways of witnessing to the gospel's relevance to all of life.

At the same time, Mr. Marcus will have opportunity to secure fresh perspectives regarding Christian faith and life through his relationships with students, teachers, pastors and lay people of another culture. By meeting leaders in social and political life and through his other associations, he hopes to secure a better understanding of the economic and social changes that are taking place in that part of the world and the role of the church in this changing order. This new Christian "ambassador" is well fitted for his novel task. Born in Swifttown, Miss., he was graduated from Alcorn A and M College in Mississippi and from the Theological Seminary of Lincoln University in Pennsylvania. It is an interesting coincidence that during Mr. Marcus' student days there the present Prime Minister of Ghana, Dr. Kwame Nkrumah, graduated from Lincoln.

Esther Reimold teaches group of Ghana seminarians.

From 1943 to 1954 Chester Marcus served as pastor of the Washington Street Presbyterian Church in Reading, Pa. During these years he became well known for his work in interdenominational programs, in various community agencies and especially in the field of human relations. In June 1954 he was called to his present position in the Evangelical and Reformed Church. In this capacity he has participated in institutes on race relations and social action, taught mission courses, led youth conferences and counseled local churches.

Varied Tasks

The invitation to render this special service is a significant avowal of the essential unity of the Christian mission. As such, it is in keeping with the policy of the Board of International Missions to seek qualified people, without regard to race, for the varied tasks in its many fields. In releasing Mr. Marcus for this assignment, the Board of National Missions and the Council for Christian Social Action do so in the confidence that he will bring back to his work in the U.S. the advantages of broadened experience and fresh insight into the social and spiritual problems and opportunities of our time. These agencies are arranging to secure a qualified person to serve as race relations secretary during his stay abroad.

Dr. Klemme is associate director of the Council for Christian Social Action. Photos by courtesy of the author and the Cooperative Council of Missionary Education.

THE PROTESTANT CHAPEL FOR THE OLYMPIC WINTER GAMES

When architects were commissioned to design a Protestant chapel at Squaw Valley, Calif., for the 1960 Olympic Winter Games, they were given this assignment: "Create a design that will be in harmony with the site, the setting and other buildings in the area. It must be ecclesiastically correct and serve the program that is planned for the church."

Modern Structure

The assignment came from the Northern California Congregational Conference, which had been delegated by the Northern California-Nevada Council of Churches to provide worship facilities in Squaw Valley during the games and thereafter.

The designers, John Lipscomb, George Killam and Richard Whitaker—associated with the architectural firm of Barbachano, Ivanitsky and Watanabe of El Cerrito—undertook the task. They determined that the chapel should reflect the sweeping grandeur of the surrounding ridges and valleys and also provide a simple, unencumbered structure as a place in which to worship.

They have more than fulfilled their assignment, all are agreed. Sketches and the model they constructed of the proposed United Church of Squaw Valley show a church that seems to bring Squaw Valley's magnificent snowy ridges to the very pulpit. It glories in a setting of sunlight, snow and trees and is harmoniously attuned with the other buildings. Above all, it is most certainly "ecclesiastically correct" by virtue of the simplicity of its design and close union with nature. Construction began in August and the structure will be completed by Christmas.

The chapel's walls are entirely of stained glass set in vertical timbers. The roof is of reinforced concrete in a saddle-shaped thin shell. It is supported not by the walls but by buttresses placed at the low points of the "saddle," resting securely on steel pile foundations. This shell roof, sweeping upward and out toward the surrounding mountains, is designed to withstand the strain of up to twelve feet of snow without deflection.

A 60-foot cross of sculptured aluminum will stand before the church. The chapel measures 28½ feet by 53 feet. Behind it is a narthex or foyer that can hold fifty seats in addition to the 100 seats in the chapel. At right angles is a large rectangular wing where the church will carry out one of its principal functions—to provide a place for "purposeful conversation." Here athletes, officials and visitors will have an opportunity to get acquainted during the games, from February 18-28, 1960. Later it will be used, the Northern California Congregational Conference has indicated, for special programs when Squaw Valley becomes a California state park and an all-year resort.

The heart of the "converse" area is a circular sunken fireplace with a suspended chimney. There skiers can gather on cold evenings for what Dr. William D. Pratt, conference superintendent, has called "mutual fellowship keyed to the ideal of Christian faith."

Skiers ought to feel especially at home in the United Church of Squaw Valley, Dr. Pratt believes, since one requirement for the church's resident minister—who is not yet selected—is that he be a skier, too.

Worship Services

In another section of the converse wing is the minister's study, a kitchen and washrooms. During the Olympic Winter Games the United Church of Squaw Valley will hold at least three services on Sundays in addition to its weekday programs. Dr. Pratt adds that he expects there will be evening prayer services each night while the games are in progress.

Invitations are being extended to some of the world's most distinguished Protestant clergymen to participate in the dedication of the Squaw Valley church sometime during the games. Should there be a request from any group of athletes from one language group for their own type of religious services, arrangements will be made.

The word "united" in the name of the Squaw Valley church reflects its interdenominational character, Dr. Pratt notes. Financing of the $140,000 chapel will be accomplished through grants from the United Church of Christ, donations from individuals, foundations and other organizations.

FRANCES S. SMITH

Photo by courtesy of the Organizing Committee for the Olympic Winter Games.

Is Prayer Really Answered?

ROY PEARSON

EDMUND COOKE has described with cleverness the thoughts about prayer that many people hold. Some people, he says, think that prayer is a telephone, and at every tiny whim they call up central and expect to be connected at once with the Great White Throne.

Other people think that prayer is an elevator always ready to give them a lift as soon as they push the signal button. Some people think that prayer is a kite, somewhat erratic and not always reaching the exact spot at which it is aimed, but still dependable in that it carries the message upward.

Conscious Fellowship

And still other people think of prayer as a flying machine:

Impressive in power but inclined to careen,
And if any part of the motor snaps,
The whole thing falls in a huge collapse,
With your wrecked hopes somewhere in between.

It would be unfortunate, of course, to assume that prayer has no wider dimensions than those that Edmund Cooke suggests. Georgia Harkness speaks about another kind of prayer. "Prayer," she says, "is the opening of the soul to God so that he can speak to us. Prayer is not overcoming God's reluctance; it is laying hold of God's willingness."

Prayer like that is the experience of conscious fellowship with God. It is the intercourse of divine mind with human mind. It is God searching out man, and man meeting God, and both of them rejoicing that they have found one another.

But whatever the prayers we offer, always in one way or another they are answered.

Sometimes the answer God gives is negative. Nelia Gardner White has somewhere said that when people complain about not getting their prayers answered, they do not realize that God's answer is "no."

We may not like the fact but we cannot dodge it. If Jesus was right in his description of God, there are some of our prayers that God simply cannot answer with a "yes." God knows all things. In spite of our highly vaunted wisdom, we know very few things. And to want to give our finite human judgments jurisdiction over God's infinite understanding is to cast our vote for a topsy-turvy world that could end nowhere but in chaos. Moreover, God is like Christ, and God can only act in a Christlike way. So some of our prayers God cannot answer as we think we want to have them answered.

Here, for example, is the famous little girl who was asked in school, "What is the capital of Vermont?" and who wrote on her paper "Boston." That night at home she discovered her mistake and she turned to God for help. "O God," she prayed, "make Boston the capital of Vermont." But God could not answer that prayer with a "yes." The answer had to be "no."

Or think about the woman of whom E. Stanley Jones has written. She had come to talk with him about the illicit relationship she was maintaining with a married man. "I prayed about it," she said. "I asked God to give him to me. But God didn't do it!" And then Dr. Jones asks the obvious question: "How could God do that? How could the Christlike God say 'yes' to such a petition?"

We have not sufficiently remembered that God is high and lifted up. We have dwelt too long on the fact that God created us in his own image and too little on the understanding that "it is he that hath made us and not we ourselves." Some of our prayers God answers with a "no." We cannot always understand the reason why, any more than a child can always understand why his parents sometimes refuse his requests. But the Christian has the faith that where he sees through a glass darkly, God sees face to face; and in that faith the Christian finds his answer to the prayers that other people say have not been answered.

Sometimes, however, God answers our prayers in the way that parents do who reply to the pleas of their children with "not just now" or "we'll see" or "I'll have to think about that for a little while."

It often happens, writes Studdert-Kennedy, that God could not give us what we really want if he gave us what we think we want. "Let us imagine that you ask your little boy what he wants to be and when he says 'an engineer,' you close with him and give him his heart's desire. Engineers are splendid people and most important helpers of the community, but 7 years of age is not mature enough for a person to make up his mind to join their ranks. How grateful your boy is now that when he asked to be an engineer, you did not shut the door on all other vocations but the one he asked for!"

Real Reason

Prayer is not a lazy substitute for work. It is not a short cut to skill or knowledge. And sometimes God delays the answer to our prayers in its final form until we have time to build up the strength, accumulate the knowledge or fashion the character that would make it possible for him to say "yes" to what we ask.

So, when God seems to be saying "not just now," we need to look for the reason. The time may not be ripe for what we are asking, or we may not be ripe for what the time demands. God's "no" may not be final. He may only be tarrying until we become strong enough to bear the load for which we are reaching too soon.

Sometimes, then, God says "no" to our prayers and sometimes "not just now"; but sometimes, too, God answers "yes." Let me share with you an experience of my own at this point.

For a long time weddings were the nightmare of my ministry. The other worship services I could face with rejoicing. I liked the calling. The administrative duties were chores easily accomplished, and even funerals could be met without fear. But when it came to weddings I seemed to "freeze." I thought

(Continued on page 28)

Dr. Pearson is dean of Andover Newton Theological School in Newton Centre, Mass.

Born out

ELMER F. ANSLEY

Worshipers leave the second Sunday service at St. Matthew's Church, Baltimore.

ST. MATTHEW'S E and R Church was born out of a struggle for an inclusive faith—a struggle marked by spiritual and physical anguish.

Back in 1852, a Lutheran church in Baltimore was in turmoil. The congregation was divided, one group insisting that people loyal to the Lutheran tradition could live together in the same fellowship with people holding to the Reformed point of view, the other group insisting it was not possible.

Difficult Problems

At length the chasm became unbridgeable. The pastor, the Rev. C. G. Heyl, and the group with the more inclusive point of view withdrew to form St. Matthew's.

That painful experience was the first of many for the new congregation. For one thing, the members' resources were limited. Many were the callouses and aching backs of members who did most of the work in erecting their first house of worship. The spiritual ordeal was even more taxing. Their pastor died after less than three years. They belonged to no denominational body and therefore had difficulty in finding a new pastor. Even more serious, they found living together in love while disagreeing in doctrine to be far from easy. Quarrels were frequent.

So difficult were the problems that the second pastor, the Rev. E. Luebkert, offered his resignation after one year because of the dissension. He was persuaded to stay on the council's promise to achieve greater harmony.

There were other troubles in those early days. Vandals frequently damaged the church property, breaking so many windowpanes that glass had to be bought by the case. Burglars entered the church several times, once carrying off two altar lamps and the pastor's gown! On another occasion, the church doors were broken down.

The church began to find itself during the twenty-four-year pastorate of the Rev. L. D. Maier. In 1871-1873 a magnificent, steepled structure was erected and fitted with bells cast from three cannons captured in the Franco-Prussian War and given by Kaiser Wilhelm I, in response to a request by Pastor Maier. These bells are still part of a full set in the tower of the present building.

Following the death of Pastor Maier in 1882, the Rev. Edward Huber ministered to St. Matthew's. Under his leadership the congregation became zealous in missionary work. Several new congregations were formed, including "Little St. Matthew's," now Huber Memorial Church of which the Rev. Homer W. Koch Jr. is the pastor. Five other congregations begun in that period have become members of the United Lutheran Church. This is the result, in part, of the "independency" from de nominational affiliation that for man years characterized St. Matthew's—whereas her "daughter" congregation felt the need of denominational fellow ship. St. Matthew's eventually joined th Evangelical Synod of North Americ and is now part of the United Churc of Christ.

Service Centered

There were other ways, too, in whic the congregation sought to reach ou in service. One was by giving substan tial help and guidance to the Germa Orphanage, once located not far fro St. Matthew's original site but late moved to Catonsville. The benevolenc program of the congregation was in creased tenfold during this time. An im portant innovation was the introductio of the English language, at first in Sun day evening services only, in order t serve the community's young peop better.

The tradition of outreach and service is still strong in St. Ma thew's. The missionary sewing grou a part of the Women's Guild, *(se photo)* was organized as an altar guil Last year its members made 282 chi dren's garments, a crib quilt, twent eight knitted bandages, 194 rolled ban ages and thirty-seven men's shirts fo the leprosy mission in India. For Mar land's Eastern Shore migrants the grou made and filled eighteen health kits for the Holiday Home for shut-ins made fifteen lap robes and for ment hospitals 124 cosmetic kits.

Personal service in the Spring Grov Mental Hospital and on behalf of th infirm in Baltimore City Hospital is regular contribution of members of th Women's Guild and of the Philathe Bible Class.

Another evidence of St. Matthew outreach is found in the number members who have entered full-tim Christian service. Those who have b come pastors are: Paul L. Schmidt, S

Dr. Ansley is an assistant editor of *Unit Church Herald*. Photos by courtesy of the auth

a struggle for an inclusive faith

Louis; Rudolph Locher (Episcopal), New York; John Kehoe (deceased); Carl E. Siegenthaler, St. Louis; Frederick G. Traut, Matteson, Ill.; David J. Siegenthaler (Episcopal), Duxbury, Mass.; Louis J. Hammann, Gettysburg College, Gettysburg, Pa.

In 1924 Dr. and Mrs. C. Milton Lang were commissioned for work in India, the first medical missionaries of the Evangelical Synod. These ministers' wives have also come from St. Matthew's Church: Mrs. Frederick Klemme, Mrs. Paul Schmidt, the late Mrs. Rudolph Locher and Mrs. Raymond Frankenfeld.

Urban Mobility

During the pastorate of the Rev. C. W. Locher (1906-1919), who was later to become president of the Evangelical Synod of North America, the congregation began to feel the effects of urban mobility and the scattering of members to the suburbs.

From its inception St. Matthew's has tried to be a servant of the community. As soon as the first building was completed, the congregation made it available for meetings of community organizations. This policy was taken at considerable cost. All those broken windows and all those controversies were part of the price.

When St. Matthew's awakened to the realization that urban communities are subject to constant change, it became apparent that instead of serving its immediate community the church had begun to serve a widely scattered membership. The decision was made, during the pastorate of the Rev. Dr. David Bruning (1920 to 1934), to move to another site and to exert renewed effort to make the church a force and a servant in its new neighborhood.

A recent bulletin of St. Matthew's indicates that not only does the problem remain but also the will of the congregation to meet it. An announcement of houses for sale in the community is coupled with the suggestion that members living away from the church might be interested in buying them, thereby bolstering the community strength of the church. Although members live in

Church of the Month

various parts of the metropolitan area, some still live within walking distance of the church.

Leaders of the church and especially the present pastor, the Rev. Dr. Gottlieb Siegenthaler, caution, however, that service to the neighborhood is not the only answer to problems of ministering to an urban community. As long ago as 1937, he spoke on behalf of a united approach by Evangelical and Reformed churches to their work in Baltimore:

"In our theological training," he declared, "I doubt whether courses taken, except by more recent graduates, included social engineering. We were mainly prepared as servants of the particular church. Our job was to build up the church. . . .

"I am of the conviction that as ministers we are called upon to lead in other than the strictly ecclesiastical enterprise. . . . It takes not only a high-souled man to move the masses, but, since the masses are also men, it takes the cooperation of all human units in the mass. So we desperately need to create the sense of togetherness among our . . . churches."

Since Dr. Siegenthaler's call for greater unified effort in tackling the city's problems, there has been some progress in cooperation, but it was only recently with the help of the Department of Urban Strategy of the E and R Board of National Missions that the E and R churches of Baltimore began to make a comprehensive survey of the city's needs and efforts of the churches to meet those needs.

Continuing Study

That survey showed clearly that St. Matthew's is still affected by the persistent change and movement out to the suburbs. It also showed that the congregation was aware of the changes and also the need to work harder on a program to meet them. To this end, a continuing study of the survey reports is being undertaken.

At the time of St. Matthew's relocation in 1929 a comprehensive building plan for the new site was prepared, but only the most essential units were erected. In 1952 the final unit was completed. Pastor Siegenthaler will retire March 1, 1960. The Rev. Raymond F. Frankenfeld became co-pastor of the church on November 1.

The missionary sewing group of the Women's Guild prepares children's clothes, bandages, men's shirts and other items for the sick, aged and underprivileged.

The Use of Visual Art in the New Church-School Curriculum*

JAMES F. PFEUFER

GRAPHIC art, if it is to be used effectively in the first printed materials of the new curriculum for the United Church of Christ, should serve to open avenues of communication between the adult world of ideas and the nursery child's world of perception and feeling.

The arts make use of concepts and rational order, but in doing so they go through and beyond the very things they have used in order to establish new levels of feeling and insight. We have used this power of the arts to create images and through these images to act upon those who share them.

In this sense the arts have been used as a tool—a tool that we hope will help to lead both teacher and child toward areas of closer relationship and understanding. Our purpose has been not only to help the adult reach the child, but also, in a sense, to develop adults the children can reach.

Complex Problem

The problem of guiding and training the adult who has volunteered for church-school teaching is complex. The educational backgrounds and personal qualifications of teachers vary greatly. The quality and nature of the subject matter of their course—the child—is variously understood depending upon whether the teacher is an 18-year-old high-school graduate or a mother with training and experience in teaching 3-year-olds. In no instance can we be sure that the teacher will be either one or the other of these extremes. In no instance is reference to the body of professional teaching knowledge necessarily relevant to a church-school situation.

The teacher's response to the child will be based upon long-standing habits. Attitudes toward 3-year-olds will in many cases have worn deep grooves that will condition responses to new situations. Teaching insight will be forced into channels of response already worn by previous experience. Wherever this occurs, the common practice tends toward a monotony that is too often confused with whatever virtues may be attached to routine and regularity.

Creative Teacher

Can the visual arts help to expand teacher response and viewpoint? In order to answer this question, we have used the visual arts in the nursery materials as a tool to create several levels of communication out of which the number and variety of habits and the breadth of teaching response may be increased. We have used visual forms to stimulate the development of new teaching habits as new associations of knowledge about the child occur.

The process of becoming a creative teacher is long and difficult. It is accomplished in part by the destruction of fixed images and their replacement with new sensitiveness to the needs and relationships of a child's world. In order to heighten the stimulus to the formation of new images of the 3-year-old, we have interrelated visually the forms of both action and of response, of reaction and of reflection through which a 3-year-old creates his world.

The pictorial means that we chose for this educational task is the photograph. Indifferently drawn images of children at play seemed to afford the reader little more than eye relief from the tedium of a solid type page. It was important to use more vivid images to help the teacher, who may not yet have observed 3-year-olds in class, see the forms of play and work through which the child expresses change in feeling and understanding.

For this purpose "reportage" photography serves best. It is not enough, however, to adopt a technique and allow it to substitute for art. In order to assure ourselves the best possible photographic results, we chose Sheldon A. Brody as our perceptive eye. He had just returned from two years in Japan where he had photographed the life of the monks in a Zen monastery.

He had traveled with a Japanese wrestling group and had photographed their group life and the ritual aspects of their profession. For over a year he waited patiently to be accepted as sufficiently understanding to be permitted to make color pictures of an ancient scroll that had never before been photographed.

Initial Preparation

Mr. Brody came directly from this experience to our work and his initial preparation for the assignment involved a close study and discussion of the author's manuscript. He then went on location to a classroom of 3-year-olds, having no preconception of the form this experience would take. After three months in the nursery school he had become a friendly and accepted accessory to the children's day and ceased to be a photographer in their eyes. As a result we have been able to document the changing moods, experiences and attitudes of the 3-year-old in a wide variety of school situations. This has been done with no attempt to color with false sentiment the living, everyday relationship of the individual child to the pleasures and pain of his life in church school. We have tried to avoid the general stereotype of the 3-year-old, presenting him instead as a highly individual and complex variable. Here the arts can function in their normal role. They can heighten the sense of having been confronted with life, stimulate response and

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*This is the third in a series of articles on the new church-school curriculum. Succeeding articles will be written by Phoebe M. Anderson, Carolyn E. Goddard and Merle L. Easton.

Prof. Pfeufer is head of the Department of Design at Providence School of Design, Providence, R. I. Photos by Sheldon A. Brody.

Perceptive photographs in teacher's guide vividly illustrate the changing moods and attitudes of 3-year-olds.

bring to the perceiver a fresh insight into the unique form and meaning of the thing seen.

The new United Church curriculum asks a dedicated group of teachers to form new habits, to enter into new associations and to create new combinations of knowledge. To assist them in this task we have prepared a course guide that not only contains specific material for classroom use but also lays the foundations for a creative and flexible attitude toward the adventure of teaching.

God's World

By imaginative use of the arts, we are able to offer teachers a guide that presents visually the 3-year-old as he identifies with the world of the adult and the world of nature, sets about solving problems, develops perceptually in his knowledge of himself and of others, and develops in his knowledge of God's world.

The process of developing a satisfactory form for the eight illustrated pupil's story books called for a visual solution that used forms that communicate directly to the child. Rather than use a detailed and literal visual restatement of the author's verbal form in illustrating these books, the criterion adopted was the visual expressiveness of the drawings and their fitness to the mood and intent of the story.

When a sense of the mystery of night or of the vast extent of space was to be evoked, the artist was asked to achieve this in the language appropriate to his mode of expression. Color and forms, relationships and contrasts of shape and of size, a sense of endless motion related to the sharp staccato of a still point—any and all visual means—were to be explored preparatory to committing these stories to their final form. More than one artist was needed because of the wide gap that exists between stories based on gentle humor and those based on a sense of poetry.

The illustrative approach, to be valid, could not be developed with one eye cocked to the visual traditions of sentimental religiosity. The images of Christ, of Mary, or of the church-school teacher could not be dealt with in the terms of a nineteenth-century chromo, nor in the tradition of a colored plaster cast from a Woolworth counter. If the illustrations were to have their proper effect upon today's children they could not be made to resemble badly tinted photographs of second-rate actors. Rather, the illustrations were required to delight, interest and appeal to the as yet unspoiled visual response of today's 3-year-old child.

Each story embodies special qualities of expression. The artists were chosen for the sympathy between their visual styles and the particular expressive needs of the stories they were to illustrate. One of our stories was about an outgoing girl who welcomed and enjoyed the people who came to her door. The mailman, the delivery man, mother's friends and visitors as well as the boy and girl next door were all her friends. In this story a direct and uncomplicated delight in clear absolute shape was called for. The artist has tried to use the quality of surprise in the juxtaposition of forms, to convey the small hesitations and subdued laughter that accompany this type of story.

Robert E. Barry, an illustrator-author whose work has earned him a *New York Times* book award, was chosen as illustrator for several of these stories. His results, already tested with groups of 3-year-olds, will evoke an eager excitement and response from nursery children in the United Church of Christ.

In contrast to Barry's books, we had the problem of treating poetically the mystery and wonder of birth, of nature and of death. A painter-illustrator was chosen for this assignment. Reed Champion, in her books, successfully communicates feelings of awe, of wonder and of the quiet, intense beauty of an inner world.

Visual Form

Each artist, in his or her particular way, has solved the problem of communicating in the language of visual form the intention and content of the stories written for the curriculum by Mrs. Phoebe M. Anderson. As a consequence, the pupil's books of this first nursery course of the United Church of Christ should communicate to both their adult and their 3-year-old readers many shades of feeling and a wide range of meaning.

BOOKS

I CAME THIS WAY

By Alliene S. DeChant *(Christian Education Press, $2.00)*

THIS is an easy book to read. It was written by one who is skilled in the use of short sentences of monosyllabic words that express a thought clearly and precisely, a skill acquired during a long career in the newspaper field. The clarity of the author's style is enhanced by a dramatic capacity that holds the reader's attention.

In one sense this is a story of travel—from Kansas (the author's birthplace) to Illinois (where her father served as superintendent of Western Missions for the Reformed Church in the U.S.); from Iowa to Oak Lane, Pa., and Hood College in Frederick, Md.; to New York City and an assignment with *The New York Herald* and thence to the Schaff Building in Philadelphia where she helped with *The Forward Movement.* Miss DeChant also journeyed to Sendai, Japan, to teach English at Miyagi College and to China for a visit to missions of the Reformed Church. Reading this book is almost like taking a trip around the world and staying long enough at certain places really to get to know the people.

In another sense this book is a capsule story of the Reformed Church in the United States from the period of the Civil War to its merger with the Evangelical Synod of North America in 1934. The author's father, who plays a very important role in the story, was born in 1865 in Montgomery County, Pa., one of the centers of Reformed history, and died the year before the merger. During his student days at Lancaster Theological Seminary his teachers were the famous trinity—Emanuel V. Gerhart (whose knowledge of the Mercersburg Theology was learned at the feet of Rauch, Mayer and Nevin), Thomas Gilmore Apple and Frederick A. Gast, who taught for forty-five years in the seminary. Mr. DeChant began his ministry in Abilene, Kan., then frontier country. His second parish was in Oak Lane, a suburb of Philadelphia, where he served from 1903 to 1910. His son Clement became pastor of this congregation eighteen years later. Many references are made to the father's long pastorate at Emmanuel Church in Hanover, Pa. (1910-1927).

Miss DeChant's four years at Hood College, made memorable by the helpfulness of [illegible] at Miyagi College in Sendai; and many years of leadership at Camp Mensch Mill parallel the story of the Reformed Church for nearly seventy years.

For those who love the out-of-doors there are exciting references to the 20-acre farm near Silverdale where vacations were spent during the seven-year Oak Lane pastorate of Miss DeChant's father; and to the one-hundred-year-old Log House in the Pigeon Hills, three miles from the Hanover parsonage; to many beautiful spots in the Orient; and to the Pennsylvania Dutch country around Kutztown, where the author served as the editor of *The Patriot.*

Above all, *I Came This Way* is a story of people around the world, with whom you will really visit as you read the pages of this unusual book.

Charles D. Spotts
Professor of religion,
Franklin and Marshall College,
Lancaster, Pa.

BROKEN BLOSSOMS: THE STORY OF OUR SON ART

By Avery D. Weage *(Dorrance & Co., $2.50)*

THIS IS the poignant story (as told by his father) of a youth hardly out of high school whose life of great artistic promise is cut short by an industrial accident. Avery D. Weage, the author, is a clergyman who has for twenty-five years served small-town parishes in Illinois, Montana and Nebraska. His son Arthur had been very close to him and was only slowly breaking away from his close home ties into a life of his own, still feeling his way into the musical world in which his father felt he was destined to find himself. During this period of uncertainty he had taken a trucking job with a construction firm and was fatally injured when his truck struck another and overturned.

The story in itself would justify only a brief newspaper item, but the father's poignant grief and his effort at telling with simplicity and taste the brief story of his son's life lifts it out of the prosaic into poetry. The simple telling of the story is its own justification—as other parents who have similarly lost promising sons in the first blossoming will testify. Mr. Weage's efforts to justify the story as a bit of testimony to the destruction of youth by our industrial civilization does not quite come off and is a bit anticlimactic in what is otherwise a beautiful and unassuming story. For fundamentally it is a story that can speak to the hearts of other grief-stricken parents and this is all the rationale it needs.

W. Edgar Gregory
Professor of psychology,
College of the Pacific,
[illegible]

FAITH, FREEDOM AND SELFHOOD

By Charles R. Stinnette Jr. *(Seabury Press, $4.75)*

AT LONG last we have a book dealing with psychology and religion that avoids two serious pitfalls of most other volumes in this overpublished field: (1) It refuses to accept Freudian psychology as the norm of psychological truth; (2) It carefully avoids making religious truth merely an addendum to our psychological knowledge.

In place of Freudian psychology we have the dynamic social psychology of three great Americans—George Herbert Mead, Carl R. Rogers and Harry Stack Sullivan—shaping a psychological understanding of man in terms of the concept "self."

The religious perspective is that growing contemporary outlook best titled "biblical faith," relying for its insights on men such as Niebuhr, Tillich, Wieman, Buber and Kierkegaard.

As a consequence of the blending of these two significant ground swells of thought, the reader will enjoy the rich interweaving of ideas conveyed by such social-psychological words as empathy, identity, self-realization, participative action, with biblical terms such as *kerygma, koinonia, metanoia* (repentance). Beyond these blendings stand "middle ground" ideas such as dehumanization, self-transcendence and creative responsibility.

Faith, Freedom and Selfhood is the second book by the professor of pastoral theology at Union Theological Seminary in New York City, who is also associate director of the program in religion and psychiatry. His first volume was titled *Anxiety and Faith: Toward Resolving Anxiety in Christian Community.*

Reach for this new book as a milestone in the developing relationship of religion and psychology. In an editorial in *Pastoral Psychology* several years ago, Prof. Seward Hiltner of Chicago Theological Seminary suggested that maybe the essential integration of religious truth and psychological truth would come through the social understanding of the self, such as Paul Pfeutz entered upon in his study of Mead and Buber. This book has advanced that possibility to the point of genuine reality.

Russell J. Becker
Minister of pastoral care,
Glenview Community Church,
Glenview, Ill.

Books reviewed in these columns may be ordered from The Pilgrim Press, 14 Beacon Street, Boston 8, Mass., or 19 South La Salle Street, Chicago 3, Ill. Also Eden-Heidelberg Bookstores, 1724 Chouteau Avenue, St. Louis 3, Mo., or 1505 Race [illegible]

Participants in Boston Christian Higher Education Fund program were Dr. James Lenhart, Dr. Albert J. Penner, Dr. Douglas Horton and the Rev. Herbert R. Smith.

A salute to higher education from Boston to San Francisco

"Are you quite sure," the speaker asked his audience, "that you want to give this money to education that is both Christian and higher?"

The speaker, the Rev. Dr. Douglas Horton, dean emeritus of Harvard Divinity School, was addressing what was described as "the largest gathering of New England Congregational Christians ever held in the Boston area outside of General Council meetings." On the evening of September 25 exactly 1,271 persons assembled in Boston's Hotel Somerset.

Fellowship Dinners

The occasion? A fellowship dinner marking the start of the nation-wide $7,500,000 Christian Higher Education Fund program of the Congregational Christian churches. Simultaneously, in New York, Chicago and San Francisco, several hundred other Congregational Christians were giving their formal "Salute to Higher Education" at similar fellowship dinners.

An amplified telephone message from the national chairman of the Christian Higher Education Fund, the Rev. Dr. Lawrence L. Durgin, in Boston, to each of the dinners was tangible evidence of their unity.

Dr. Horton did not receive an answer to his question on September 25. That answer will be given by all Congregational Christians in the form of contributions made during the next two years. The funds will be used to strengthen the denomination's higher education programs and institutions in this country and abroad.

No paradox is involved in the term Christian higher education, Dr. Horton told the dinner guests. At their best, Christian education and higher education are one. "A thorough-going Christian education does not fulfill its purpose if it stops short of exploring and examining everything in God's world," he said, "and a higher education is unworthy of the name if it tells us all about the world except what the world is all about.

"It is the combination of belief and learning, commitment and inquiry that gives the institution of Christian higher learning its importance in the economy of history," Dr. Horton stated. "If you want learning to be aimless or inadequate, leave out the element of Christian belief; if you want a gospel without relevance to the world we live in, leave out learning."

JEAN SHARDA

Miss Sharda is a staff member of the Office of Communication for the United Church of Christ. Photo by Lenscraft.

"No one knows what leaders God will raise up as a result of the collection of seven and one-half million dollars for Christian higher education," Dr. Horton said. "But the fund will at least be an instrument of possibility in the hands of God for which there is no substitute."

In New York, the Rev. Dr. Alford Carleton, executive vice president of the American Board of Commissioners for Foreign Missions, stressed the world's need for Christian leaders.

Expansion Needed

Speaking to 320 diners in the Roosevelt Hotel Ballroom, Dr. Carleton declared: The most serious "bottleneck" blocking modern man's progress is "the paucity of leaders," and the world-wide "urgency and priority upon the training of leaders is unquestionable." Civilization is engaged in "a race between education and destruction," he went on, explaining that the population of the world has doubled in the past fifty years but education of leaders has lagged far behind this growth. Pleading for an expansion of Christian higher education, Dr. Carleton pointed out the "disproportionate number" of leaders of nations and churches that have come out of Christian colleges. Christian schools excel in "the power to teach independent thought, personal responsibility and the power to act rationally in society," he said. "That quality in human life has assumed an importance that it never had before."

In Chicago, the Rev. Dr. Truman B. Douglass, executive vice president of the CC Board of Home Missions, told the 400 persons assembled at the Conrad Hilton Hotel that the church must inevitably be involved in higher education because "the conception of who man is and what his life means is being decisively shaped in our institutions of higher learning."

In these institutions, he said, "the ideas that will dominate the life of society are taking form; and ideas are still the most potent forces in the world."

Calling the field of Christian higher education "primarily and supremely a missionary enterprise," Dr. Douglass said that "Congregational Christian policy in dealing with the problems of society has not been to calculate what action would most advantage the church, but rather to try to locate the truly critical issues of the nation's and the world's life and then to focus upon them the power of Christian faith and action. Today one of these paramount concerns is without question the field of higher education," he concluded.

In San Francisco, Dr. Robert M. Hutchins, president of the Fund for the Republic, addressed 600 persons at the Sheraton Palace Hotel. For excerpts from Dr. Hutchins' address please turn to page 4.

NEWS

WITHIN THE UNITE

AMERICAN BOARD NAMES FIRST WOMAN PRESIDENT

MILDRED MC AFEE (Mrs. Douglas) Horton was elected the first woman president of the CC American Board of Commissioners for Foreign Missions at the board's 150th annual meeting in Akron, Ohio, last month. The former Wellesley College president and wartime director of the WAVES has been a member of the board's Prudential Committee or governing body since 1957. She is a resident of Randolph, N. H., and the fourteenth president of the American Board since its founding in 1810.

The first woman ever commissioned by the U.S. Navy, Mrs. Horton headed the women's branch of the U.S. Naval Reserve, the WAVES, during World War II and held the rank of captain on her resignation in 1946. She was president of Wellesley College from 1936 to 1949. Previously she had taught at Oberlin College in Ohio and Centre College in Kentucky.

Among the responsible posts Mrs. Horton has held with distinction are the presidency of the Association of American Colleges and membership on the board of directors of the Radio Corporation of America, the National Broadcasting Company, the New York Life Insurance Company and the Fund for the Advancement of Education. She has served on the U.S. Educational Mission to Japan, the U.S. National Commission on UNESCO and the Committee for the White House Conference on Education. She is a vice president of the Japan International Christian University Foundation and a trustee of the Northfield Schools. Her husband, the Rev. Dr. Douglas Horton, is dean emeritus of Harvard Divinity School and was for many years minister of the CC General Council. In her new post, Mrs. Horton succeeds the Rev. Dr. Vere V. Loper, First Church, Berkeley, Calif.

ELMHURST COLLEGE DEDICATES CHAPEL

NEARLY 1,200 friends of Elmhurst College, Elmhurst, Ill., crowded into the new Hammerschmidt Memorial Chapel on a recent Sunday afternoon to participate in the service of dedication.

Principal speaker *(see photo)* was Dr. James E. Wagner, president of the Evangelical and Reformed Church and co-president of the United Church of Christ. Other participants in the service *(seated behind Dr. Wagner)* were Dr. Louis H. Hammerschmidt of South Bend, Ind., for whom the chapel was named; B. F. Olson, architect; O. E. Schmidt, general contractor; the Rev. Paul F. Umbeck, minister of Immanuel Church, Chicago, vice president of North Illinois Synod, substituting for President William L. Rest; and Dr. L. W. Goebel of Webster Groves, Mo., president emeritus of the E and R Church, who spoke on behalf of alumni and friends of Elmhurst College.

The $600,000 chapel was made possible by the college matching a gift of $300,000 from Dr. Hammerschmidt, an active member of Zion E and R Church in South Bend and a member of the college's board of directors. In addition to an auditorium seating 1,200, which will be used for weekly convocations and chapel services, the new structure contains a meditation chapel, four classrooms and offices for the chaplain, four professors, the alumni association, and the admissions and public relations departments. The 854-member student body, together with the faculty, held its first convocation and a dedication service in the new chapel at the opening of the current academic year. Dr. Wagner's dedicatory sermon was titled "The hill of the Lord" and was based on a text from Psalm 24.

PASTORS' TELEPHONE MESSAGES PROVE POPULAR

SHORTLY after the Rev. Stanley E. Anderson became pastor of Peace E and R Church, Rochester, Minn., the congregation decided to sponsor a "Minute Meditation" project. Each morning Mr. Anderson *(see photo)* records a brief inspirational service, which usually includes a Scripture reading and brief commentary, with sometimes a poem or a hymn added. By dialing the correct number any time of the day or night, listeners may hear the recorded service played over the telephone.

During the first four months of the project, more than 10,000 calls were made by interested persons who wanted to hear the meditation, according to a telephone company report.

Rochester is a large medical center, with many patients and visitors from all over the world. They are especially appreciative of the telephone ministry.

Mr. Anderson conceived the idea for "Minute Meditation," he says, when he was pastor of a church near St. Louis and became acquainted with the telephone devotional service that First Congregational Church of that city has been sponsoring for four years. The Rev. Dr. Paul S. McElroy, First Church's minister, reports that in the first year of operation an estimated two million calls were received and at one time as many as six play-back machines were in operation in the basement of the parsonage.

Because many callers receive only a busy signal, and also in response to requests for written or printed copies of the meditations, First Church has published a small volume, entitled *Minute Meditations*, in which over 200 of Dr. McElroy's daily messages are made available in more permanent form. Copies are available at $1.50 each plus 10 cents for mailing costs.

Rochester Post-Bulletin

CLEVELAND CHURCH OBSERVES CENTENNIAL

PILGRIM Congregational Church of Cleveland, Ohio, one of the first churches in America to conduct a seven-day-a-week program designed to meet the educational, social, physical and religious needs of its community, has completed its first century of dedicated Christian service.

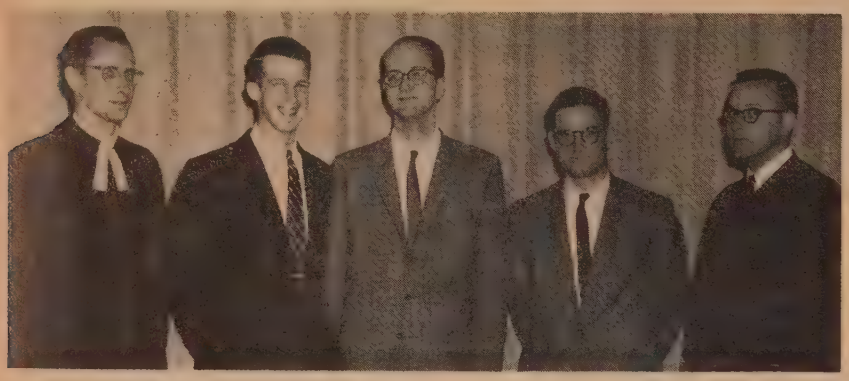
In past years this program of community service included week-day kindergarten, visiting nurse service, athletics, cooking, sewing, and citizenship classes, crafts and social service. Many of these activities were maintained for the benefit of foreign-born newcomers who went to Cleveland to work in the steel mills and factories of the area.

Present ministries include gymnasium activities and youth canteens for the community's young people, three choirs, scout groups, campfire girls, programs and activities for the Spanish-speaking people of the community and fellowship groups for men, women and young adults. The church school, worship services and other activities include interracial groups of children and young people from the County Receiving Home and a nearby orphanage.

Participating in the centennial festivities last month were the Rev. Dr. Fred Hoskins, minister of the CC General Council and co-president of the United Church of Christ; the Rev. Dr. Everett A. Babcock, superintendent of the Ohio Conference of Congregational Christian Churches; the Rev. Erston M. Butterfield, executive secretary of the Congregational Union of Cleveland; and the Rev. Dr. Ray Gibbons, director of the Council for Christian Social Action, who is a former member of the church. Photo shows neighborhood near the church as seen from church tower.

Continued on next page ▸

MASSACHUSETTS CHURCH COMMISSIONS THREE MISSIONARIES



THE HISTORIC relationship of the First Congregational Church of Amherst, Mass., to Amherst College was renewed at a recent service when a young Amherst College graduate was ordained to the Christian ministry and two others were dedicated to the world mission of the church.

Founded in 1821 through the generosity of some thirteen hundred people of Amherst and the neighboring countryside as a school where students with little money might study for the ministry, Amherst College has had a long tradition of preparing ministers for service in the United States and around the world. Last year there were thirty recent graduates of Amherst attending theological seminaries, with seven members of the Class of 1959 committed to serving the church.

Ordained was Bruce William Jones, a member of First Church and a 1956 Amherst graduate, who received his B.D. degree this year from Union Theological Seminary in New York City. A former national chairman of the student Y.M.C.A., Bruce has been appointed for a three-year term as an associate missionary of the American Board of Commissioners for Foreign Missions to the national staff of the Student Christian Movement of India.

Also dedicated to the world mission of the church were Donald Bruce Hanson, who goes to Doshisha University in Japan as the Amherst Fellow for 1959-60, and James Roger Hull Jr., who has received a two-year appointment to teach economics at Edwardes College in Pakistan.

Sharing in the service were the Rev. Thayer A. Greene, minister of the church; the Rev. David S. King, chaplain of Amherst College and associate minister of the church; the Rev. Arthur A. Rouner, moderator of the Hampshire Association of CC churches; and Prof. Robert E. Seaver of Union Theological Seminary. The laity of the church was represented by Deacon Theodore P. Greene and the American Board by the Rev. Max H. Harrison, acting secretary for India and Ceylon. Pictured *(left to right):* Messrs. Greene, Hanson, Jones, Hull and King.

NEW CHURCH FINANCE ADVISERS APPOINTED

BOTH communions of the United Church of Christ have recently appointed new secretaries for their Church Finance Advisory Services. Their major job is to help local churches organize and carry through campaigns to raise money for the erection of new buildings, for the expansion, renovation or modernization of existing buildings, and for debt liquidation.

The Rev. Richard K. Beebe *(center column)* is heading the first Midwest office of the Congregational Christian churches' Church Finance Advisory Service in Chicago. Since 1947 Mr. Beebe has been minister of the Congregational Church of Briarcliff Manor, N. Y., where, in 1957, a new $225,000 parish house was completed. He had previously held pastorates in Brookline, Mass., and Cornwall, Conn.

In addition to Mr. Beebe, the CC Board of Home Missions, with headquarters in New York, currently has two men working full time on this program. It was believed that by establishing his office in Chicago Mr. Beebe could more efficiently serve the churches in the Midwest. He will have responsibility for aiding Congregational Christian churches in thirteen states.

Adolph J. Koch *(far right)*, formerly of Louisville, Ky., is serving as director of the

Church Finance Advisory Service in the Department of United Promotion (E and R) with offices in St. Louis. He succeeds Matthias K. Schwarz, who relinquished the position in order to accept the presidency of a newly organized bank in O'Fallon, Ill.

Mr. Koch was until recently manager of the Kentucky district for the Electric Auto Lite Company. For the past forty-three years he has been a member of St. Matthew's E and R Church in Louisville, where he maintained an unbroken record of Sunday church attendance for a period of forty-two years. He has held positions of leadership in the church school as teacher, department principal and superintendent and has given most generously of his time and talents as president, vice president and financial secretary of the church council.

E AND R MISSION SCHOOL EXPANDS PROGRAM

WHEN the five nations of Central America celebrated their Independence Day n September 15, the students of the Evanelical Normal School in San Pedro Sula, Ionduras, were proud to march behind ieir own drum and bugle corps—the first ie school has had in the twenty years of s history.

The photo shows the drum and bugle orps at the head of the student body durg the parade that was one of the prinipal features of the day's festivities. At the xtreme right is the principal of the school, rof. Santos Tejada Jr.

The Instituto Normal Evangelico was ounded by missionaries of the Evangelical nd Reformed Church in Honduras and is upported by the mission, in cooperation ith the Honduras Synod of the E and R hurch. Rated as one of the best normal chools in the country, it has an enrollment is year of 215, of whom seventy-five are vangelical and 125 Roman Catholic.

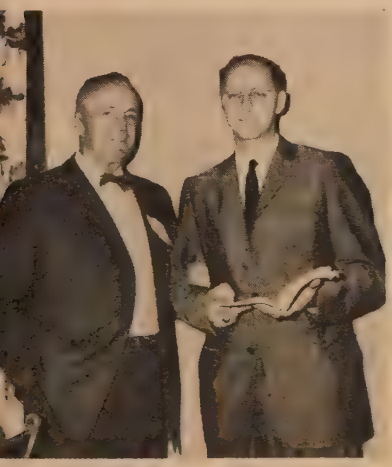
The teaching staff includes professional en and women in the city as well as mison teachers. Graduates of the teacherraining course qualify for a teaching certificate and for a teaching position in most of the Honduran schools. Other graduates qualify for admission to colleges and theological seminaries.

The school is presently engaged in gathering band instruments and in organizing the first normal school band in Honduras. This new feature, together with the chorus that has been functioning for several years and the drum and bugle corps, will give the school an outstanding music department.

The Normal School is rapidly outgrowing the first unit of its new building, which was dedicated just a year ago. At that time a new chapel was also dedicated. Plans are under way for the completion of the new facilities as soon as the necessary funds become available, thus enabling this outstanding school to continue and expand its pioneering work.

Today there are sixteen Evangelical congregations in the Honduras Synod, all of them pastored by men trained in the mission seminary at Pinalejo.

ONE HUNDRED CLERGYMEN ATTEND EVANGELISM CONFERENCE



THE First National Conference on Evangelism of the United Church of Christ, eld recently at Dunkirk, N. Y., offered a esh look at the various facets of evanelism—belief, renewal and witness—for e approximately one hundred ministers ho attended.

The clergymen, many of whom serve on ommissions of evangelism in state and egional synods and conferences, came ing. Evangelical and Reformed and Congregational Christian representation was about equal.

The very being of the church is its evangelistic mission, the Rev. Dr. Allen O. Miller of Eden Theological Seminary, Webster Groves, Mo., told the ministers. Its role is to draw in people from the world to receive the gospel, he said, and then to send them back into the world dedicated to the establishment of greater righteousness and greater concern in its social structures. To make the gospel felt, we must first help people to an awareness of being in need of help.

Speaking of renewal, the Rev. Dr. Elmer G. Homrighausen, dean of Princeton Theological Seminary, stated that the evangelistic power of a church depends largely upon the renewal of the spirit of the minister. But, instead of a "pumped-up enthusiasm to support a church membership campaign," this renewal must be "generated by the power of the Holy Spirit through the truth and grace of the gospel of Jesus Christ," he said.

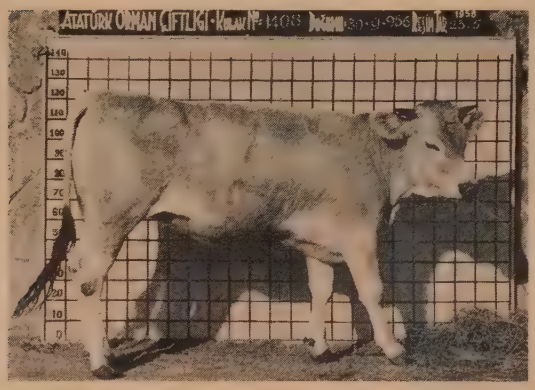
A Canadian church leader told the conference delegates that the Christian church should not go overboard in its criticism of organized labor. The Rev. Dr. John R. Mutchmor, Toronto, secretary of the Board of Evangelism and Social Service of the United Church of Canada, said that "labor does not misuse its power" and that an overwhelming majority of labor activities are "respectable and good." Although there are "some bad apples in the labor barrel," he said, it cannot be said truthfully that "labor as a whole is rotten."

The Rev. Harold Wiley Freer, a Congregational Christian minister from Crossville, Tenn., and a widely known leader of prayer "schools" and retreats, told the clergymen that prayer "classes" were a means of combatting "spiritual illiteracy."

Chairman of the conference was the Rev. Dr. Elam G. Wiest, Cleveland, president of the Northeast Ohio Synod of the Evangelical and Reformed Church. He was assisted by the Rev. Dr. Fred C. Schweinfurth, Cleveland, executive secretary, and the Rev. Dr. James W. Bright, Cleveland, associate secretary, of the E and R Commission on Evangelism, and the Rev. Dr. Roy L. Minich, Boston, interim secretary, Department of Evangelism, Congregational Christian churches. Photo shows Dr. Minich *(left)* with the Rev. Dr. Gerald J. Jud, secretary-elect for evangelism for the United Church of Christ.

NEWS of the WORLD

TURKS TREASURE CALVES FROM U.S.



EVIDENCE that American calves can grow into strong and healthy cattle even in faraway Turkey is provided by the accompanying photo of a 20-month-old heifer on the Ataturk Forest Farm near Ankara, Turkey. This animal, which more than doubled its weight during its first eighteen months in Turkey, was included in one of three shipments of calves that Heifer Project, Inc., sent to that country early in 1957 and turned over to the Government farm. The Rev. Dr. J. Kenneth Kohler, St. Louis, executive director of the E and R Churchmen's Brotherhood, and Dr. Walter A. Graham, Wadley, Ala., who at that time was national director of the CC Laymen's Fellowship, accompanied one of the shipments. The Rev. Dr. Reginald H. Helfferich, St. Louis, executive secretary of the E and R Commission on World Service, was one of the "cowboys" with another shipment.

Some of the calves have freshened, writes Tarik Rona, director of the Government farm, and 10 per cent of the milk from these animals is pasteurized and distributed to poor children and nursing mothers who cannot afford to buy the milk. Ten per cent of the calves born on the farm are given to villagers near Ankara.

Says Mr. Rona: "I always mention with gratitude the valuable help and interest of the Heifer Project organization in gathering and sending calves to us."

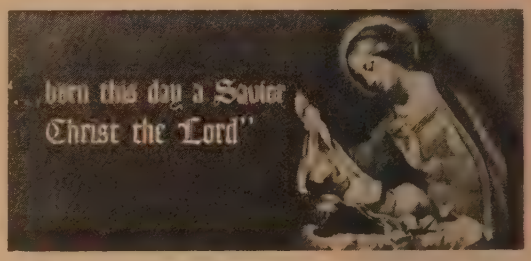
COMMUNITIES EMPHASIZE TRUE MEANING OF CHRISTMAS

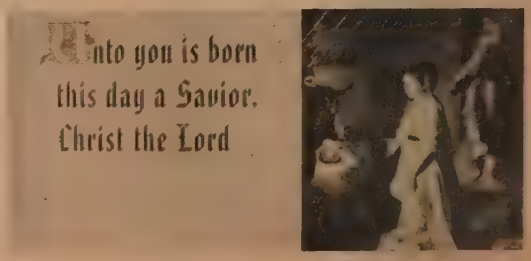
PLANS are now being made by church and lay groups over the United States that will result in the display this Christmas season of thousands of huge posters bearing religious messages and scenes emphasizing the true meaning of Christmas.

From Times Square in New York City to Main Street in hundreds of small towns, 12 by 25-foot billboards will carry the reminder that Christmas is the holy celebration of Christ's birthday. Some will remind people to "Keep Christ in Christmas," others to "Put Christ back into Christmas"; but whatever the wording, the meaning will be the same and will be illustrated with any one of several religious paintings.

Reproduced herewith are two poster designs that have been used from coast to coast in recent years and will be seen again this year.

The movement to sponsor religious Christmas displays has grown tremendously during the last ten years, as Christian groups became concerned about the commercialization of Christ's birthday. In smaller communities, churches sometimes join in sponsoring several displays and find other ways of emphasizing the Christian meaning of Christmas. In larger municipalities, city-wide organizations have been formed to renew emphasis on the true Christmas theme. One painting of the Nativity scene by Edward Volkert was specifically commissioned for this outdoor billboard use and has been reproduced and displayed ever since 1913, inspiring millions of viewers to recapture the spirit of Christmas.





COLLEGE FOR DEAF ESTABLISHES RELIGION DEPARTMENT

RNS

FOR THE first time in its ninety-five-year history Gallaudet College in Washington, D. C., has established a department of religion. This is the only accredited four-year college in the world devoted exclusively to the training of the deaf.

The Rev. Eugene McVicker, 35, an ordained minister of the United Lutheran Church in America, has been appointed professor of religion. Mr. McVicker's parents, Mr. and Mrs. Charles McVicker of Watsontown, Pa., were deaf mutes. Their three children, who had normal hearing, communicated with them by means of sign language.

Established by an Act of Congress in 1864 as the National Deaf-Mute Institute, and renamed Gallaudet College in 1894 in honor of Thomas Hopkins Gallaudet, pioneer teacher of the deaf, the college receives 70 per cent of its support from the Federal Government. The remainder comes from tuition and private endowments. Ninety per cent of its student body of 380 is totally deaf.

Mr. McVicker is teaching general courses in history of religion, the life of Christ, comparative religion and history of the church.

The young Lutheran minister conducts his lectures in sign language *(see photo)*, also whispering the words so that students learning lip reading can follow. The classes are elective but they carry full college credit.

INTERCHURCH CENTER IN NEW YORK COMPLETED

FIRST tenant to move into the new $20,000,000 Interchurch Center in New York City was the National Council of Churches with its 600 staff members, who began occupying their new offices in late September.

Also scheduled to make their headquarters in the nineteen-story, block-square structure on Manhattan's Riverside Drive were twenty-three other interdenominational and denominational agencies, including the United States Conference for the World Council of Churches. The last tenants are expected to move into their offices in January. Dedication will be held in the spring of 1960.

Erected on a site made available by John D. Rockefeller Jr., through the Sealantic Fund, Inc., the Interchurch Center contains office space for about 3,000 people. It has a chapel that seats 300, conference rooms, display areas for the original manuscript of the Revised Standard Version of the Bible, for hymnic memorabilia and for a collection of iconography and other Eastern Orthodox religious art. Below-street floors house a cafeteria for 500, a kitchen, lounge and parking area.

Dr. Roy G. Ross, general secretary of the National Council, describes the Interchurch Center as a "climactic event in the history of the ecumenical movement that has been many years in the making. The words that are inscribed on the block of marble brought from the Agora of ancient Corinth to serve as the building's cornerstone express the purpose for which the center exists: 'many . . . hearing Paul, believed.'"

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LETTERS

Glen Ellyn, Ill.

TO THE CO-EDITORS:

We are greatly indebted to Dr. Henry P. Van Dusen for his discussion of one section of the Statement of Faith, and for his convincing evidence of its "inadequacy," an inadequacy that he declares to be "flagrant and lamentable in its implications," and that therefore he believes "requires scrutiny."

We are further indebted to him for reminding his readers of "the church's great tradition of loyalty to truth at all costs."

Many church members believe that sections of the proposed Constitution are similarly "lamentable in their implications," and that they too "require scrutiny." They also believe that "loyalty to truth at all costs" would permit the pages of *United Church Herald* to be open to sincere opinion from any church member.

A. Stuart Oskamp
Chairman, Illinois Congregational Christian Laymen's Group.

★

Sumner, Ill.

TO THE CO-EDITORS:

In recent weeks hardly a gathering has occurred in either of my two churches without someone quoting from *United Church Herald* with a great deal of genuine appreciation. Thank you.

M. Melvin Hough
Minister,
Sumner and Bethlehem (CC) churches.

★

Flagstaff, Ariz.

TO THE CO-EDITORS:

Our church is a new one, meeting in a multi-purpose room of one of the Flagstaff elementary schools. We are fortunate to have among our members a young architect who has designed a pulpit and altar for us in order to make the room more worshipful. They were built by men of the parish and dedicated on World-wide Communion Sunday.

Simple but beautiful, they are easily folded and stored between Sundays. They solve a problem for us that I believe is common to many new churches that must meet in temporary quarters. It has occurred

is interested, he can secure information
garding these furnishings by writing
Nelson, architect, 26 Pine Grove Ro
Flagstaff, Ariz.

Lucile A. (Mrs. Waldo S.) Richa
Member, First Congregational Church.

★

Seymour, W

TO THE CO-EDITORS:

I was much interested in the article
Dr. Henry P. Van Dusen. . . . Howeve
disagreed with his criticism of the St
ment of Faith. The Holy Spirit does w
outside of the church, but it brings th
on whom it works into the church and
ables them to be leaders in creating
renewing the church. . . .

Walter A. Sm

★

Philadelphia,

TO THE CO-EDITORS:

Four hundred missionaries, undergir
by the prayers and financial resources
our denomination and seven others, are
working with the Church of Christ in Ja
in a great cooperative Christian progr
there. What has gone on in the first dec
of this exciting adventure in pooling
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in a clear-cut illustrated booklet entit
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cents a copy, is now being offered free
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tant missions in Japan. This month the church there is celebrating this event with great meetings to which scores of American delegates are going. No other booklet outlines more clearly what we have been achieving together in Japan during the last decade.

Paul R. Gregory
Associate secretary, E and R Board of International Missions.

Young Africans

(Continued from page 9)

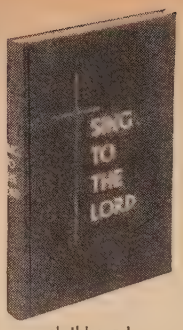
the production of Christian literature to teach them how to produce the books and magazines they need. They asked for more nurses and doctors to help them meet the new health and welfare problems caused by the movement of millions of country people to industrial areas and to train more African nurses.

The African pastors—hundreds and thousands of devoted and hardworking men—recognized their own inadequacies in dealing with new problems such as broken homes caused by migrant labor, the inevitable crime in the crowded slums, the immature young people who had more book learning than they, the pastors, could ever hope to have. The young African clergymen have all urged the raising of ministerial training standards.

Churches in this country and Europe have not been entirely deaf to these cries for help. Scholarship programs have helped a few, though all too few, African Christian leaders to get professional training overseas. Theological schools have increased their staffs from two men to three, and from four to five or six. A few youth workers, trained to meet the needs of present-day young people—and African young people are basically no different from American boys and girls—have been sent.

That these faltering steps have had good results out of all proportion to their cost is clear proof of what the churches could achieve if they would only commit themselves to the task with the same energy and wisdom exercised by government and business.

The church in Africa sends to the churches in America its plea for help—now! There is time, not a great deal, but still time for the churches to perform their proper mission there. The need is for trained, skilled, sympathetic, understanding, devoted and committed men and women, not to direct and guide the African church and its activities as in the old days but to work in cooperation with African leaders, shoulder to shoulder. Together they can find Christian solutions to problems that threaten to overwhelm the continent. And the need is for the money to send and sustain these missionaries and to provide the necessary modern tools for their work.



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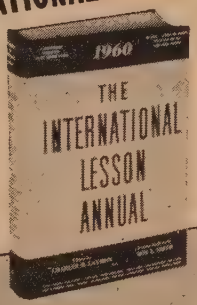

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PRAYER

(Continued from page 13)

about all the pomp and circumstance. I remembered all the time and effort the principals had put into the preparation for this one great event. I imagined the amount of money that had been spent on flowers, decorations, clothing, refreshments and music. I thought about the bride's mother and how eager she was to have everything go smoothly. Then I recalled how swiftly one mistake of mine could drive the whole great ship upon the rocks, and I began to shake and my throat dried up and I wished that I had gone into coal mining or garbage collecting.

But one night just before a wedding I suddenly began to think about a possibility that had never occurred to me before. Why not practice what I preached? Why not pray about it? So I did. "God," I said, "this is a foolish and irrational fear I have. I have preached in that church a hundred times and have not been excessively afraid. Tonight I shall have the *Book of Worship* in my hands at the wedding and all I have to do is read the ceremony from the pages before me. So set me straight about it, God. Help me to remember that in this service I am acting as your representative. Keep before my mind the fact that you yourself are the most important person present, and that being always in your sight I should not be any more afraid of you in a wedding than I am throughout the day. Make me calm. Make me quiet. Help me to do your will in this service."

God answered that prayer with a "yes." He answered it suddenly, quickly, surely. It may well be that he will think it best to shatter my complacency again in some other wedding, but for now the fear is gone and weddings take their proper place

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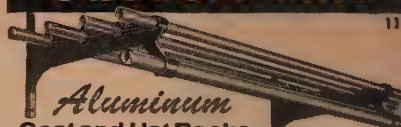

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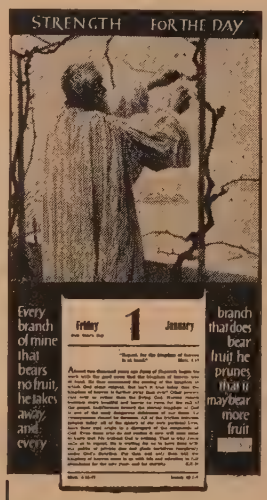

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among the other opportunities of my ministry that I perform with joy.

There are many prayers so in harmony with God's will and so timely in their asking that God can answer "yes" as surely and as suddenly as that; and there are other prayers to which God answers "yes" but not as we had thought that he would.

I have on my desk, for example, a little card entitled "Answered Prayer." It reads as follows: "He asked for strength that he might achieve; he was made weak that he might obey. He asked for all things that he might enjoy life; he was given life that he might enjoy all things. He asked for riches that he might be happy; he was given poverty that he might be wise. He asked for power that he might have the praise of men; he was given weakness that he might feel the need of Christ. He asked for health that he might do greater things; he was given infirmity that he might do better things. He received nothing that he asked for—yet his prayers were answered, and he grew to be a real Christian."

As Christian people we pray "in Jesus' name" or "for Jesus' sake" or "through Jesus Christ our Lord"; and what is it that we really want when we pray in that spirit? We are really asking that God's will be done both in ourselves and in the world at large. We are asking for the fullest realization of our God-given lives. We are asking to have strength and confidence for daily living, security in the midst of uncertainty, light in the time of darkness, goodness in the face of temptation. When these prayers are honestly made, their form may receive the answer "no," but their essence always meets with "yes."

"There are two ways to remove a burden," Dr. George A. Buttrick says. "One is to banish the load, and the other is to double the strength." Frequently we pray that the load we carry may be banished, and to the form of the prayer God sometimes answers "no." But the essence of our prayer is that the load may lose its power to defeat or annoy us, and to the essence of the prayer God answers "yes." He doubles our strength.

"Ask, and it shall be given you," Jesus said; "seek, and ye shall find; knock, and it shall be opened unto you." Those words are sober truth but, I think, we do not always put sufficient stress upon the first of the words in each of the couplets.

If we want to find, we have to seek—search out the signs of God's being in daily word and deed. If we want the door to be opened, we have to knock—read something besides the comic books, talk about something other than the latest fashions, serve something higher than our own advantage. And when we do, then the miracle happens; for we find that "every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

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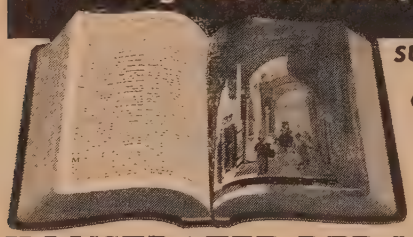

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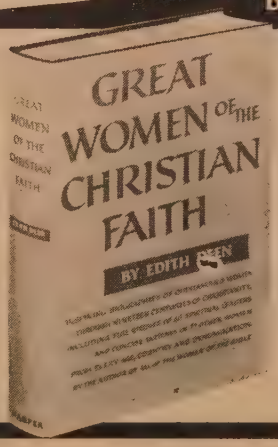

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OBITUARIES

THE REV. HERMAN CONRAD AHRENS, pastor of Salem E and R Church, Darmstadt, Ind., died September 22 at the age of 64. Educated at Elmhurst College and Eden Theological Seminary, he was ordained in 1923 and served churches in Ohio and Indiana. He is survived by his widow; a daughter; three sons, one of whom is Herman C. Ahrens Jr. of Philadelphia, editor of *Youth* magazine; and two step-daughters.

THE REV. JOHN E. BERRY, retired CC minister, died September 2 in Fullerton, Calif. Born in Osceola, Wis., he attended Hamlin University, Moody Bible Institute and served as a Y.M.C.A. secretary and welfare worker in St. Paul before going to California in 1909. He served Congregational Christian churches at Oil Center, Oildale, Seeley and Pacoima, Calif. His widow, a son and a daughter survive.

THE REV. THOMAS C. COCKS, retired CC minister, died October 9 in Atchison, Kan. Born in Camborne, Cornwall, England, in 1883, he became a circuit minister for the Methodist church after graduation from Cliff College.

Mr. Cocks came to the United States in 1920. Most of his forty-one years in the ministry were spent in Kansas. Since his wife died in 1954, Mr. Cocks had made his home with his daughter in Muscotah. He is also survived by a brother and a sister.

CLAYTON E. FREEMAN, 86, co-founder and former president of the W. T. Grant chain of variety stores, died August 31 at his home in Glen Ridge, N. J. An active member of the Glen Ridge Congregational Church, Mr. Freeman was a trustee of the Corporation for the CC General Council from 1927 to 1934. He is survived by his widow, a son, two daughters and a sister.

MRS. PAULINE ROOS GRAUER, 86, of Wausau, Wis., widow of the Rev. Dr. Ernst C. Grauer, an E and R clergyman, died October 8. Dr. Grauer, who died in 1946, spent his entire ministry in Wisconsin. Surviving Mrs. Grauer are two sons, one of whom is the Rev. Dr. Gerhard W. Grauer, pastor of St. Paul's Church, Chicago.

Word has just been received by *United Church Herald* of the recent death of the REV. ROBERT J. HODGEN, 82, in Gilbertville, Mass. Minister of the Gilbertville Congregational Church since 1946, Mr. Hodgen announced his resignation to become minister emeritus the day before his death. *(Continued on next page)*

Ordained in 1932 at the age of 55, following service as an approved lay preacher, Mr. Hodgen had also served Congregational churches in Hubbardston, Lanesville, West Gloucester, Monomet and Plymouth, Mass. He is survived by his widow, seven sons, seventeen grandchildren and two great-grandchildren.

THE REV. ROBERT PATON, 99, minister emeritus of the First Congregational Church of Claridon, Ohio, died September 10 in Chesterland, Ohio.

Born in Almont, Mich., he was graduated from Oberlin College and Yale Divinity School. He had served churches in Brandon, Wis.; Carrington, N. D.; Chardon, Claridon and Riverview, Ohio. He was named minister emeritus of the Claridon church at the age of 75, but continued his active ministry in Riverview for another ten years. A daughter survives.

EMMA C. REDICK, retired Congregational Christian missionary, died September 4 in Corunna, Mich. She was in her eighties. Commissioned by the American Board of Commissioners for Foreign Missions in 1900, Miss Redick spent forty years among the Ovimbundu people in the Bailundo region of Angola, Portuguese West Africa.

THE REV. DR. JAMES AUSTIN RICHARDS, a retired CC minister, died September 30 in Swarthmore, Pa., where he and Mrs. Richards were visiting their son. A graduate of Harvard College and Union Theological Seminary in New York City, he served churches in Rhode Island, Massachusetts, Ohio and in Florida, where he and his wife made their home after his retirement. Dr. Richards was the author of two books, *The Sufficiency of Jesus* and *Windows in Matthew*. He is survived by his widow, Mrs. Hazel Reid Richards, two daughters, a son and six grandchildren.

THE REV. J. WESLEY STEWART, 67, retired CC minister, died September 22 in Anderson, Ind. In his thirty-four-year ministry Mr. Stewart had served twelve churches in Indiana, all on a part-time basis. He was minister of the Markleville Christian Church for twenty-five years.

Last June Mr. Stewart retired as a director of the Madison County Welfare Department. He was a former trustee of Anderson Township and former president of the Madison County Council of Social Agencies. His widow, three daughters, a son, eight grandchildren and one great-grandchild survive.

MRS. DOROTHEA WESTERMANN of Hamburg, N. Y., widow of the Rev. Frederick Westermann, an E and R clergyman, died July 22 at the age of 86. The daughter of a missionary, the Rev. Heinrich Sandreczki, Mrs. Westermann was born in Brazil. Mr. Westermann, whose death occurred in 1926, served churches in Illinois, New York and Ontario, Canada. Five daughters survive.

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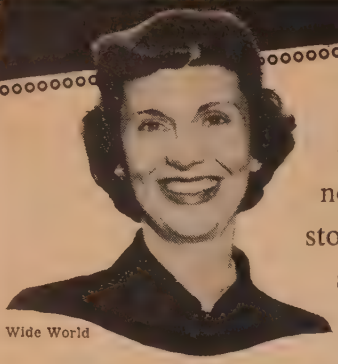
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ANSTEDT, PHILIP J., Garden City, to 6162 Charlesworth St., Dearborn 6, Mich. (postal change).

BARTTER, ALFRED H., to 405 E. 9th St., Newton, Kan. (residence address).

BERLEPP, GEORGE L., (E) 502 W. 5th St., North Canton 20, Ohio.

BEVILACQUA, JOSEPH J., (CC) New York, N. Y., to 2222 University Ave., Honolulu 14, Hawaii, associate general secretary, Hawaiian Evangelical Association of Congregational Christian Churches.

BRINDLE, ERNEST W., McConnellsburg, to R.D. 2, New Oxford, Pa., pastor of the Hampton Charge.

ELLIKER, RUBEN R., Galion, to 428 W. North St., Fostoria, Ohio, pastor of St. John's.

GRADWOHL, ELMER A., Kenton, to 210 N. Liberty St., Baltimore, Ohio, pastor of the Basil Charge.

HARTO, ANDREW E., South Norwalk, Conn., to 1946 Bakewell St., Toledo 5, Ohio, pastor of Hungarian Church.

HOHMANN, GEORGE W., Lake Elmo, Minn., to 415 Madison St., Red Bud, Ill., pastor of St. Peter's.

JOHNSON, RALPH, (E) Punxsutawney, Pa., to 532 James Court S., St. Petersburg 1, Florida.

MEYER, J. P., (E) Fitzwilliam Depot, N. H., to 1518 N. Federal St., Lake Worth, Fla.

OPPERMAN, ROBERT H., Bloomville, Ohio, to R. 3, Plymouth, Wis., pastor of Immanuel.

PFAUTSCH, LLOYD A., (G) 3710 Euclid Ave., Dallas 5, Tex., associate professor of sacred music, Perkins School of Theology, (new).

PFEIFFER, KARL, (E) La Canada, Calif., to 40 Granite St., Ashland, Ore.

RITTER, HERMAN S., Birmingham, Ala., to 605 N. 5th St., Vincennes, Ind., pastor of St. John's.

SIEGENTHALER, GOTTLIEB, to 1586 Waverly Way, Baltimore 12, Md. (retired).

STAPLE, RICHARD H., (I) Clinton, Mich., to 1209 30th St., Des Moines, Iowa, state director of CROP.

UJLAKI, FRANCIS, (E) N. Madison, Ohio, to 561 S.E. Second Terr., Norwood Subdiv., Pompano Beach, Fla.

WEIDLER, EDWIN R., chaplain, East Greenwich, R. I., to Antarctic Support Activities, Box 821, Navy 20, c/o FPO, San Francisco, Calif.

WENTLING, CHARLES L., Maytown, to 3 S.

Waterford Ave., Marietta, Pa. (correction).

WHITCOMB, THOMAS A., 1130 Moselle Rd., St. Clair, Mo. (street address added).

WHITENER, STERLING H., (M) to 11B Cambridge Rd., Kowloon Tong, Hong Kong.

Code: CC—E and R ministers serving CC churches; E—Emeriti, retired or disabled: G—In Christian service, but outside the E and R Church; I—Inactive, or in secular work; M—Missionaries.

CC Calls

ADAMS, NATHAN, to Stanwich, Greenwich, Connecticut.

ALDRIN, HAROLD L., Plain, Ohio, to Honomu, Hawaii.

AMMERMAN, HARVEY F., Augusta, Me., to Plymouth, Framingham, Mass.

BAKER, ROBERT, to Franklin, Ohio.

BAYBROOK, GEORGE W., Central Christian, Hilo, Hawaii, to First, Revere, Mass.

BERG, KENNETH P., First, Ottumwa, Iowa, to new church project, Dolton, Ill.

BOUTWELL, ROBERT B., Brownville, Me., to Jeffersonville and Cambridge, Vt.

BOWER, BARBARA ANN, Hartford Theological Seminary, to director of religious education, Branford, Conn.

BRADLEY, C. ARTHUR, Second, Coventry, to Enfield. Conn.

BURLINGAME, ROGER, to associate, Foxboro, Massachusetts.

CAMPBELL, THOMAS G., to minister of education and parish life, Church of the

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DIETEKER, K. EDWARD, associate, Oak Lawn, to assistant director of religious education, Union, Hinsdale, Ill.

DOMAS, ISAIAH J., to minister of Christian education, Pilgrim, Leominster, Mass.

FLORY, EDGAR A., Federated, Winchester, N. H., to New Preston, Conn.

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KELSEY, HERBERT O., Woodmont Union, Milford, to student minister, East Hartland, Conn.

LAIR, J. EDWARD, to Jefferson Park, Chicago, Illinois.

LONGSTAFF, THOMAS R. W., student, to Lincolnville Center, Me.

MAC KENZIE, J. RODERICK, to Community, Ione, Ore.

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MYERS, DEWITT L., Baptist, to Chapel Hill, North Carolina.

NOYES, MORGAN, to interim, First, Columbus, Ohio.

ORR, FRED L., First, Danville, will also serve Pleasant View, Bismarck, Ill.

PETERSON, HILDING E., Payson, to Amboy, Illinois.

PILLSBURY, LEONARD H., Hillcrest, Melrose, Mass., to First, Fairport, N. Y.

PLOCHER, FRED G., First, Ashland, Ore., to Union, Green River, Wyo.

QUIRK, HOWARD, Presbyterian, to Ithaca, New York.

RANDLE JR., EDGAR M., Federated, Rochester, to Danville, Vt.

RUSSELL, HOWARD H., to Highwater, Ohio.

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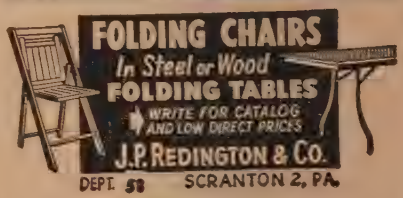

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SCHMUCK, FRANCIS J., E and R, to Lyons, Colo., January 1, 1960.

SCHULZ, HAROLD K., Chicago Theological Seminary, to assistant, Community, Northfield, Ill.

SEVETSON, DONALD J., assistant, First, Minneapolis, Minn., to Raymond, Wis.

SMITH, HOWARD W., to Saxtons River, Vt.

SMITH, ROBERTA L., minister of Christian education, Church of the Nativity, Buffalo, N. Y., to assistant, Community, Westchester, Ill.

SPACHT, MARK B., to Bridgeport, Ohio.

SYKES, JOHN M., to director of religious education, Collinwood, Cleveland, Ohio.

THOMPSON, J. WEST, to assistant, Bay Shore, Long Beach, Calif.

THOMPSON, LOUIS S., Monson, Mass., to Canaan and East Canaan, Conn.

TREAT, ROGER E., to interim, Good Shepherd, Park Forest, Ill.

UPTON, LAWRENCE M., to United Church of Christ, West Hartford, Conn.

WHITE, EDWARD F., FMA, Hope, Worcester, Mass., to Fourth, Chicago, Ill.

ZACHARIAS, FRED, to Pilgrim Christian, Chardon, Ohio.

United Church Herald has received word that the Rev. Truman O. Ireland is not leaving Ravena, N. Y.

CC Resignations

ADAMS, ROY L., Five Points, Ohio.

BERGSTRAESSER, EDWARD W., associate, Collinwood, Cleveland, Ohio.

BETHEL, RAYMOND A., lay interim, United Church of Christ, Chillicothe, Ohio.

CHAMBERLAIN, WELTON, assistant, Park, Toledo, Ohio.

DERSHEM, PAUL E., First, Union, N. J.

DYMOND, ROBERT L., Warren Township, New Jersey.

FAIRMAN, HENRY B., East View, Cleveland, Ohio.

FRANCISCO, OLIVER B., associate, First, Port Huron, Mich.

GAGNE, PAUL R., Methodist, Washington, New Hampshire.

GOUDE, STUART V., Condon, Ore., to the Honduras Mission of the E and R Church.

HELSLEY, CHARLES W., Pilgrim United, Oceanside, Calif., to retire.

HOCHSTATTER, JONATHAN H., St. Marks, Cincinnati, Ohio.

HOLLADAY, WILLIAM L., minister to students, Boulder, Colo., June 15, 1960.

KEAN, PAUL E., Methodist, Ruggles, Ohio.

LINDER, ALFRED, interim, Wayne, Ohio.

MADDEN, RICHARD C., minister of Christian education, Claremont, Calif.

MC DOWELL, MAURICE H., Good Shepherd, Park Forest, Ill., to chaplain, Westminster College, Salt Lake City, Utah.

NULL JR., ALVA C., student supply, Mt. Zion, New Richmond, and Pt. Isabel, Ohio.

SPRENGER, ERNEST H., Second, Middle Haddam and Haddam Neck, Conn., to pro-

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THOMAS, ENOCH J., Bridgeport, Ohio.

ULRICH, FRED E., Lake Avenue, Elyria, Ohio, to retire.

WALLACE, JOSEPH J., Pleasant Hill, Albion, Ill. Mr. Wallace will continue to serve the Olive and Union churches in Albion.

WHITTIER, GEORGE E., Winthrop, Me., to chaplain, State Hospital, Augusta, Me.

E and R Installations

ALBERSWERTH, ROY F., Faith-Salem, St. Louis, Mo., September 27.

ALLES, GERALD T., assistant pastor, Grace, Akron, Ohio, August 23.

BACHMAN, FREDERICK H., minister of Christian education and music, St. Peter's, Lancaster, Pa., September 13.

BAWEL, CHARLES A., pastor of the Weimar-New Bielau Charge, Texas Synod, September 20.

BLUME, ALLEN C., St. Paul's, St. Paul, Minn., September 20.

BORNEMANN, WESLEY W., Grace, Chicago, Ill., September 13.

BORTNER, STEWART H., Faith, Allentown, Pa., September 27.

BROWN, DONALD H., Suffield Church, Suffield, Ohio, September 13.

BROWN, FINLEY B., Matthew's, Cincinnati, Ohio, September 13.

BROWN, LESTER D., pastor of the Lincoln Charge, Lancaster Synod, September 13.

CARR JR., JOSEPH N., Zion, Stroudsburg, Pa., September 27.

DEARDORFF, J. WARREN, Protestant Community Church, Baltimore, Md., September 13.

DE KALLOS, ARPAD, pastor of the Ashtabula-Conneaut-Erie Charge, Magyar Synod, August 30.

DETWILER, LAURIN E., Bethel, Millville, Ohio, September 27.

DOLLGENER, C. DWAYNE, St. Peter's, Coupland, Tex., August 30.

ECKERT, THOMAS W., St. Matthew's, Cincinnati, Ohio, September 20.

FITZ, GEORGE S., associate pastor, St. John's, Chambersburg, Pa., September 13.

FRANCIS, CHARLES W., St. John's, Buckskin, Ind., August 30.

GRAF, ADOLPH A., Saron, Sheboygan Falls, Wis., September 6.

HANSER, CARL F., Zion, Arthur, Ill., September 13.

KLEIN, ERNEST C., associate pastor, Christ Church, Belleville, Ill., September 27.

KOEHN, DONALD F., Calvary Memorial, Milwaukee, Wis., September 20.

KOLMER, ALLEN A., Holy Ghost Church, Darmstadt, Ill., August 30.

KRUEGER, EARL W., Trinity, St. Louis, Mo., September 20.

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KUENNING, KENNETH D., St. Paul's, Staunton, Ill., September 20.

LE FEVRE, MAURICE H., First, Plymouth, Ind., September 13.

MANTHEY JR., FRED R., Emanuel, Bridesburg, Philadelphia, Pa., June 28.

MECKSTROTH, ARNOLD W., Chillicothe United, Chillicothe, Ohio, October 4.

MOENKHAUS, ROBERT A., Peace, St. Louis, Mo., September 20.

MYERS, G. HAROLD, Edgewood, Burlington, N. C., September 20.

NISI, WILLIAM F., associate pastor, St. John's, Granite City, Ill., September 13.

PAINE, R. HOWARD, St. Thomas, Reading, Pa., September 27.

PIRAZZINI, FRANCIS X., Bethany, Ephrata, Pa., September 20.

ROHRBAUGH, PAUL E., St. John's, Genoa, Ohio, September 13.

SCHROEDER, NEIL R., Christ Church, Dupo, Ill., September 13.

SCHROER, ORVILLE H., assistant pastor, Bethlehem, Ann Arbor, Mich., September 27.

SOVA, RICHARD E., St. Paul's, Hamilton, Ohio, August 30.

SPANGLER, ELDEN M., St. Stephen's, New Holland, Pa., September 27.

STUMPF, DONALD E., St. Andrew's, Chicago, Ill., September 13.

THAYER, DONALD G., pastor of the St. Andrew-Pilgrim Charge, Missouri Valley Synod, September 6.

THILKING, GEORGE S., Faith, Wichita, Kan., September 13.

TOWNSLEY, ROBERT K., Trinity, Palmyra, Pa., September 27.

UTKE, ROBERT A., Immanuel "E", Milwaukee, Wis., October 4.

WELTGE, FRED J. W., St. John's, Waco, Tex., September 27.

WILLIMANN, ORVAL L. E., pastor of the Gerald Charge, Missouri Valley Synod, September 20.

WITMER, MELVIN C., St. Mark's, Bloomington, Minn., September 27.

Newly Vacant E and R Pulpits

Michigan-Indiana Synod—Zion, Baroda, Michigan.

Missouri Valley Synod—Parkway United (formerly Zion), Clayton; St. John's, St. Charles, Mo.

New York Synod—St. Stephan's, Newark, New Jersey.

Northern Synod—Unity, Garretson, S. D.

Northwest Ohio Synod—St. John's, Holgate.

Southern Synod—Emanuel, Route 2, Thomasville; Hebron, near Winston-Salem, N. C.

South Indiana Synod—Zion, Chrisney; Salem, Darmstadt; St. Peter's, Dubois, Indiana.

West New York Synod—St. Peter's, Buffalo; St. John's, Cattaraugus; St. John's, Eden, N. Y.

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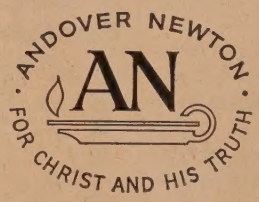

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E and R Ordinations

ALLES, GERALD T., Kenmore Church, Kenmore, N. Y., June 21.

ELKIN, ROBERT, First English Church, Chicago, Ill., September 13.

FELSING, RICHARD W., Bethel, Milwaukee, Wis., September 27.

KRAEHENBUEHL, RONALD E., St. Paul's, Hamilton, Ohio, August 2.

MORRILL, THOMAS O., Grace "E" Church, Milwaukee, Wis., September 13.

SOVA, LAVERNE A., Friedens, Syracuse, N. Y., June 18.

STROMMEN, ROBERT T., Calvary, Turtle Creek, Pa., September 20.

STUMPF, DONALD E., Bethel, Rockford, Ill., June 28.

Dismissed

HALL, WILLIAM H., McCall, Ida., by Lancaster Synod, September 5, to the Presbytery of Boise, Ida.

Dissolved

ST. JOHN'S, Los Angeles, Calif., by California Synod, September 8.

ST. JOHN'S, Humboldt, Neb., by Midwest Synod, September 1.

CHRONICLE

Sailings, arrivals and other information about missionaries of the Board of International Missions (E and R) and the American Board for Foreign Missions (CC).

E and R Arrivals from the Field

September 16. In Tiffin, Ohio, the Rev. Harold N. Auler Jr., from San Pedro Sula, Honduras, C.A.

E and R Departures for the Field

During August and September. From New Orleans, La., the Rev. and Mrs. Stuart V. Goude for service at San Pedro Sula. From New York, Mr. and Mrs. Albert A. Schwenke and two children for continued service at Ho, Ghana, West Africa.

CC Births

June 25, 1959. To the Rev. and Mrs. Robert W. Wood of the Japan Mission, a son, Christopher Bennett, in Kyoto.

September 9, 1959. To the Rev. and Mrs. Robert L. Bergfalk of the South Africa Mission, a daughter, Caroline Elizabeth, in Durban.

September 25, 1959. To Dr. and Mrs. Jack Ross Brown of the Near East Mission, a daughter, Ruth Leyla, in Gaziantep, Turkey.

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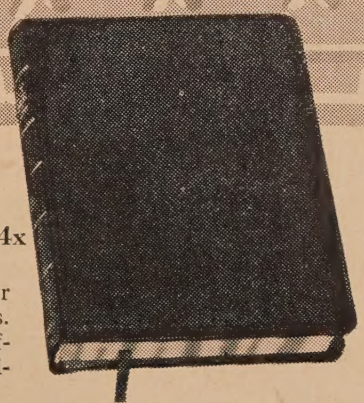

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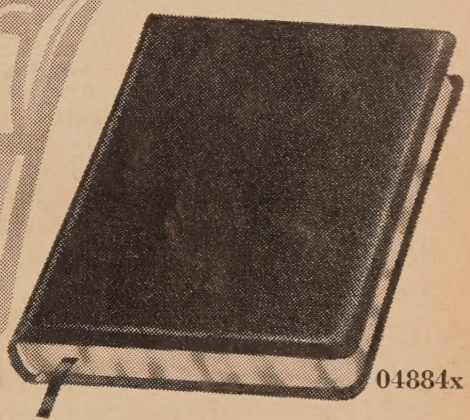

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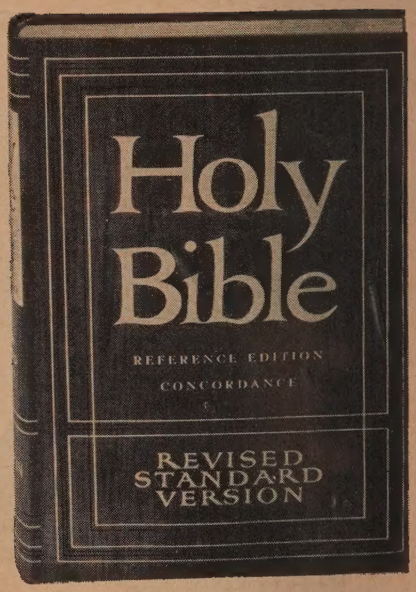

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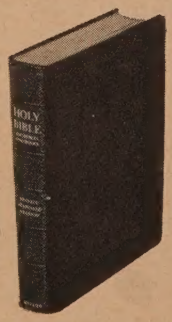

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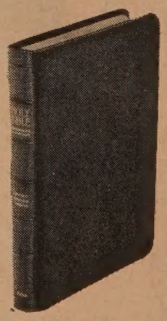

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